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AFFAIRS IN VIRGINIA.

LETTER FROM MISS SALLIE HOLLEY.

LOTTSBURG, Va., April 2d, 1869.

DEAR MR. POWELL: March, windy and cold, frosty and altogether "lion" instead of "lamb"-like in behavior has at length departed. And April sunshine and showers attend the blossomed peach and wild plum trees. Last Wednesday morning Miss P—— picked her earliest May flowers. Glasgow Blackwell and little Alfarata knew them as May flowers—though most of the people here give them the insignificant title of "groundivy."

No STANDARD come yet since March 20th. Such a sluggish circulation of the mails. The tiny Post-Office box, smoky and old, at Heathsville, the county seat, I doubt not has been ample from the days of Ben. Franklin until now. Judge Underwood in the Constitutional Convention told how astonishingly lacking in newspaper enterprise this First Congressional District is—in the whole *fourteen* counties of this sea-board and lower river part of the State—the oldest portion of the original United States—there is not one single newspaper published!

The other day in Richmond, for the first time in my life, I walked into a grave-yard of *slaveholders!* Everyone buried there had committed the greatest crime possible to commit—had usurped the highest prerogative of Jehovah—that of man-owning! As I stood there, the memory of the human anguish these oppressors had caused came over me with such power that I shivered with horror. When Mrs. Harriet Beecher Stowe was in Europe, in the Castle of Chillon, and looked around upon the various instruments of torture—the irons on which human beings had been burned, the door through which their mangled bodies had been thrown, into the lake below, she shuddered. The guide saw her shudder, and said "It *was* cruel, almost as cruel as slavery in your country!" But it was not half as cruel and barbarous as this slavery. These Richmond slaveholders cast thousands and tens of thousands of human beings into a furnace of life-long fiery tortures—selling away their own sons and daughters in those terribly melancholy coffle gangs that must forever remain the shame of Virginia. What more cruel tortures did the dungeons of the dark ages inflict than those of Libby Prison and the pitiless perishing of the thousands of our unsheltered, starved Union soldiers on Belle Isle.

I saw the grave of *James Monroe.* In the long inscription on his stone, there was no hint that he was ever President of the United States—only, "he was an honored son of Virginia."

One marble shaft stated "killed by the invading Yankee Robbers." We held an interesting meeting in the great African Church. The old John Brown song was sung with tremendous will. Rev. Mr. Simms of Georgia, brother of Thomas Simms, made a good speech. He was in Richmond bringing a suit against the Fredericksburg Railroad for meanly refusing him his seat in the passenger cars. I found a "Jim Crow car" on the York River R. R., and when I remonstrated with the conductor, he said, "If you don't interfere, they won't complain." "But," said I, "I shall interfere and the reason they don't complain, is they are afraid of you. I am not afraid and I do complain. Why! had it not been for colored soldiers you would have had no railroad here! they crushed the infernal rebellion and so made it possible for a railroad to be here, and safe for me to be travelling on it."

I found in Richmond a devoted band of what Mrs. L. Maria Child justly calls "the noble army of Northern teachers." The Industrial school of Miss Francis and Miss Carter interested me especially. There I saw thirty colored women learning to sew, and heard them sing till tears came, "Slavery's chain is broken." They all were *so* happy to be with those kind, benevolent Northern ladies. Miss Haven is chief visitor and friendly counsellor to the homes of those poor and lowly. It was delightful to meet those ten earnest noble young women engaged in teaching the poor, long oppressed people. God bless them all!

I spoke on Sunday afternoon at the State Penitentiary. The prisoners black and white are taught to read and write, many of them who were loyal are unjustly kept there. There are all favored in their superintendent, an earnest loyal abolitionist from Maine, Mr. Burnham Wardwell. He has given up the old system of whipping prisoners, and introduced the school on Sunday afternoons.

He and the freed people's teachers all think their labors of love and usefulness will be cut short if Virginia is admitted to the Union. All I saw and heard convinces me the white Virginians are not yet to be safely entrusted with powers of government and School House. My earnest prayer is that Virginia will be kept out for a long time to come. A Jew may become an American citizen—an Irishman accept the American idea of "equal rights for all."—But a Southern rebel does not believe in a Republican form of government. He does not yet, even conceive the idea.

SALLIE HOLLEY.

A DAY IN THE CAPITAL OF NORTH CAROLINA.

LETTER FROM MR. T. W. CARDOZO.

ELIZABETH CITY, N. C., April 5th, 1869.

To the Editor of the Standard:

GEN. GRANT said to Hon. John Pool, U. S. Senator from this State, that he thinks that North Carolina is the best reconstructed State of the South. I think his expression was right. We have many bitter rebels still in our State, but we do not think there is another Southern State where so few murders were committed during the recent presidential struggle. Although I have brothers occupying prominent positions in the South, yet I was curious to see colored men sitting in the legislative councils of the State. When I visited Raleigh, therefore, I hastened immediately to the Capitol to see how the Hall of the House of Representatives, and the Senate Chamber, would look with colored men in them. The first day of my arrival I merely reached the Capitol in time for an adjournment; but I concluded to spend the whole of the next day within its walls so as to hear the discussions of our reconstructed brethren. Doubtless many of your readers are already aware that Hon. James H. Harris, is not only the leading colored member of the House, but is one of the leading members—without the adjective. He has few equals—colored or white. His arguments are listened to with great respect, and I do not think any one exercises a more extensive influence in the legislature than he. The bill before the House was—shall the State allow the people to continue schools for a longer period than four months in each year. The Democrats—headed by a few pseudo Republicans—said that the State should *not* allow it. Mr. Harris, with a strong class of white radicals, contended that the State should provide for four months tuition, and allow the people of the several districts to continue it longer if they felt able to. The discussion was long, sharp and able. I felt, indeed, proud to listen to the leading argument, by a colored man.

Mr. Harris occupies a prominent position in his native city, and is highly respected. He is one of the directors for the asylum for deaf mutes—whites—and is the superintendent of the asylum for colored deaf mutes. In justice to the legislature I would say that the colored mutes would have been admitted into the asylum for the whites but it is already crowded. I was seriously impressed with my visit to the colored asylum. There are about eighteen children in it. They do not progress so rapidly in acquiring the alphabet by signs, as they do by writing them. I saw a girl but five years of age write easily such words as hat, box, boy, and other words of three letters. A colored lady Mrs. Harrison, is the matron, and a white young man—himself a mute—is the Teacher.

Mr. Harris, owns a large farm about seven miles from the city, and a comfortable mansion in the heart of the city. I commenced to write you about the legislature but I have drifted off to my friend, Mr. Harris—an excellent drive in his carriage behind an equally fine horse has made a good impression upon me, so you will pardon my digression.

There are twenty-three colored members in both branches of the legislature, nineteen in the House and four in the Senate. Mr. Galloway is the prominent colored member in the Senate and Mr. Harris in the House. Mr. Sawyer occupies a prominent position in the Secretary of the State's office; and, colored men occupy other prominent positions in the capitol. All of the State officers are men of the truest type. Doubtless some of them would have been colored, but the timidity of the Republicans in the Western part of the State prevented it. That portion of the State has always been considered loyal, but it is of such a thread-bare type that it startles at any thing which looks like the elevation of colored men into prominent positions. Many of the Northern men suffer from their prejudice.

Perhaps at some future time I may drop you a sketch of the country between here and Raleigh.

T. W. CARDOZO.

A NEW SLAVERY AMONG US.

To the Editor of the Standard:

PLEASE excuse me for intruding on your valuable space, yet as your paper has been an unwavering advocate of liberty and justice and a pronounced enemy of slavery in every shape, I feel at liberty to call your attention to the following:

No doubt many of your readers, have many times given their aid to the poor little violin players in the streets. Without shrinking from it, I would that a severe pain should strike the hand of the giver every time it gives. These wretched half-beings, of the pale face and dirty dressing, who excite our compassions, are *slaves* held by a master more cruel and unnatural than the Southern slaveholders.

The little ones are brought here somewhat on this plan. Some miserable wretch who has made some money in this country (and knows how the Americans give with their hearts and not with their heads) travels in Italy, dressed handsomely, goes in small villages and becomes acquainted with poor families. He finds out the bright looking children, praises their abilities, and pities their want of chances, spurs up the ambition of the children and parents, makes them dissatisfied with the humble crust eaten at home and paints the fine prospect of fortunes to be made in England and America. The parents stare, the children wonder, and he *generously* proposes to take the children to America at his own expense. The child is giddy with joy, builds castles by the hundreds, the parents admire his generosity, shrink a little, and he to prove his good will makes a present of a hundred or more francs. The parents accept, the children are jubilant and in a few days he takes the prey to the ship. The child, or children, find others similarly situated, no more caresses for them, no more candies, but coldness. Finally a colony of twelve or twenty are gathered, the boat sails, and on the way their fate is made known in part. The poor wretches, too young to know even the address of the deceived parents, land in New York or some other city. Men of the business come to the depots, make their choice and pay from one to two hundred dollars apiece.

Here the owners take them to their homes in the various cities of the Union. The children are taught two or three pieces, and then are sent out singly or by twos to play. They have soup and bread for breakfast, are sent out and threatened to be kept out of the house at night unless they bring at least seventy-five cents. They go out on the ways, streets, depots, boats, ferries, railways, summer resorts, beer gardens and worse places playing and begging. If they have the fixed sum they return before night, if not they wander about even till twelve at night.

Arrived at home they are received kindly, asked for their earnings, and made to pay by threatened whipping unless they give up all they have. After all the threats, their pockets are carefully searched, their shoes, hats, stockings and all parcels of clothing. If they have hid anything or not brought enough they are scouged and kicked and sent to bed without supper. To bed, did I say? Twelve or fifteen lie in one small room on the floor, shelves, tables, benches, etc. Some children earn more than others and to keep *l'esprit de corps* they are promised that the earnings over a dollar a day will be carefully kept for them and returned to them when they are fourteen or sixteen years of age. There are nests of them in all the cities.

The owners clear seventy-five to a hundred dollars a week according to the number owned. There is a joint depot in Philadelphia where twenty are in one house and about thirty in the next. Who doubts this can get the addresses and further information from the writer, whose address can be ascertained at the office of this paper. The boys never learn to read, nor to write, nor business of any kind, nor a trade; but they learn laziness, deceitfulness, the way to the fancy establishments of the cities, pick-pocketing, fighting, stabbing, and finally they fill the country with useless or dangerous characters. There are about eight hundred of them in the United States. And yet people shut their eyes or wink at it. The Italian government has taken severe steps to check the evil, but as long as the infamy is allowed here in broad daylight, and these slaveholders make their thousands by it, its measures will prove inefficient. The Italian newspapers marvel that such things are allowed here. And will they continue? Shall America have freed her blacks and yet allow bright children to be made tools of gamblers, and of the lowest scum? It is true that no political prominence will be gained by the advocacy of this cause, but will the noble-hearted men and women close their eyes to the evil. There are various ways of stopping the nuisance and shame. The first, the most efficient, yet cannot, will not be adopted—stop giving and warn your friends from giving. Secondly, do as in France at least, compel the child not to go around playing unless with an adult. Or else make a law for the whole country as adopted in St. Louis, Mo., enforcing a license of a heavy amount, say a hundred dollars yearly, for every ambulant musician—or do anything that will stop it, but do something. Remember eight hundred boys and about a hundred girls are taken from their homes, to live and grow up in the lowest degradation to give us in a few years a set of desperate characters who will know every face, house and alley. Before closing, I must say that these vile slaveholders ought not to thrust on the Italian name. They are fugitive brigands, or renegade conscripts from Bomba's kingdom, and more particularly from Calabria, Neapolitan Italy. They are from the darkest spot of Italy, made so dark by monks and nuns. Hence they are not to be called Italians, for they would not be suffered to live on Italian soil. So it is with the organ-grinders. They are absolutely, wholly, exclusively from the Province of Chiavari near Genoa. It is not fair to make Italians blush for their shame, no more than calling the Americans barbarians, because the Democrats of the Fourth Ward, or the sons of Texas are such. Only let me say again, Awake.

SPARK.

THE LABOR QUESTION.

WENDELL PHILLIPS BEFORE A MASSACHUSETTS LEGISLATIVE COMMITTEE—A PLEA FOR WORKINGMEN—THE EIGHT-HOUR SYSTEM ADVOCATED—EDUCATE THE MASSES—LOWELL COTTON-MILL ABUSES TO CHILDREN TO BE EXPOSED.

From the New York World.

BOSTON, April 6th.—The joint committee of the Legislature to whom was referred a petition signed by a number of the workingmen and others of this city and vicinity, asking for the appointment of a commission to examine into the state of labor in the commonwealth, had a final hearing of the matter this morning. Upon the committee from the Senate were N. J. Holden, Salem, chairman; Alonzo M. Giles, Boston; and Charles A. Wheelock, Oxbridge. From the House—James B. Francis, Lowell; Wm. W, Davis, Charlestown; Thomas R. Plunkett, Hipsdale; Nathaniel C. Nash, Boston; Josiah Lord, Jr., Ipswich; Wm. E. Barnes, Plymouth; and Samuel Cloon, Stoneham.

Besides Mr. Wendell Phillips, who was the leading signer of the petition and the only speaker on the occasion, there was quite a number of workingmen present, several ladies being also in the room.

Mr. Phillips commenced his remarks by referring to the object of the petition. It was for the appointment of a commission to inquire into the condition of labor in the State; to acquire statistics and facts upon which the movement can work; to obtain in detail the actual condition of the laboring classes—rates of wages, mortality, ages of employment, rent, prices of provisions, average of hours of employment, etc. Such a class as this, producing from fifteen hundred to two thousands millions of dollars annually in the shape of wages to the community, was not to be ignored. Our institutions rest on the laboring classes; and the purity and the independence, individuality and the personal self-respect of that body is the cornerstone of our republican institutions. But this class must not be segregated; it is the substratum of the government; and he would contend at the outset that the existence of a marked permanent laboring class, set off and divided from the rest, was inconsistent with the safety of the republic. One of the great evils which that class has to combat is corporations. The country is full of them, and the legislatures are subservient to their wish. The Legislature of New York does not sit in Albany; in reality it sits in the New York Central and the Erie Railroad counting-rooms. It is corporations such as these which employ the working classes, and by their power nearly destroy their independence. When a commission was sitting here, some three years ago, upon the hours of labor, and operatives were sent for from the large neighboring manufactories to give their testimony, upon their return to the mills they were sent adrift, and a discharge from one of the large concerns was almost total annihilation of all chance of an employment in any other. Yet we cannot afford to dispense with corporations, because they are an expedient of the age; but the idea of the statesman should be to make corporations consistent with the welfare of the State. He then further dwelt upon the leverage these corporations have upon the judicial, legislative, and executive funtionaries of the land by their great wealth, and said that the ultimate end at which they must aim as workingmen to preserve themselves is coöperation. But at present, however, the laboring man himself is incapable of coöperation through the want of a proper education; and to remedy this some method must be resorted to to lift him up to it. The eight-hour system is spoken of, but to him it was of no value except as leading to something beyond. The first thing that had to be done was to give men leisure. It was said that to do so would give them an opportunity of going to the theatres, to saloons, or going to sleep. No doubt with many this would be the case; but he would say that they had no business whatever to think so. This system in England had produced glorious consequences. In Manchester, for instance, where an hour was taken off the usual time of toil, instead of the men following those courses, the result was that the night schools were crowed with them, and more accommodation had to be provided; and again, in Australia, the labor of eight hours was found to produce the same product as ten, and the same desire for education was manifested. From these and other instances, he believed that if the working classes were given this leisure their conditions would be immediately improved, fitting them for the approach of coöperation itself. The tendency of the present century, looking at it as Hon. Amasa Walker does, is to make Vanderbilts and Stewarts; and the object is to resist that tendency; and it is to be prevented by education, which may be acquired through leisure. The working classes must not be sunk into mere drudges. He would repeat what he had before said, that the great danger did not lie in the patronage at Washington or in the hands of foreign powers, but it arises because the legislatures of the country cannot stand up against the corporations of the States. Under the statutes of distribution, the estates of Vanderbilt must crumble up among his grandchildren, and that is at present the only salvation for the working classes; but the great corporation to which he belongs cannot thus be divided up. Now, we came here with the absolute determination that by and by you shall give us a corporation. Trades-union, though a great power, has yet provisions which are indefensible. It makes slaves of its own members. It interferes with business; but it is the workingmen's only defence. The *Tribune* is full of complaints of the proceedings by the trades-unions. While the workingman feels that he has not got the power to organize into coöperation, and while the States give such a power to wealth, the workingman says that he must get what he can, no matter how it is obtained. The spirit that lies behind trades-union is a bad spirit, but it cannot be exorcised by sentiments such as are expressed in the *Tribune.* The only thing that will exorcise it is justice. It would be a wise thing in the dominant party in the State to take the labor question into their hands and issue such a commission as this book represents, which is a report of the English Commissioners upon Children's Employment. As you see, there are more than a thousand pages; but we have not gentlemen who have the time or money to engage in making so exhaustive a report. Now I think the State ought to give us a commission, although I know the difficulty attending the collection of the testimony. It would be hard to obtain men who would come here at the sacrifice of their bread to give it. But when the community is ready to protect man with free speech, then we can have the facts. So, although I believe it would be a great duty for the Republican party of Massachusetts to constitute a commission of the ablest men that can be found in the State to give us the facts, no matter what it costs, still I see no hope either of getting a grant for the amount required, or of obtaining the services of the gentlemen themselves. I know that you will give what you cannot refuse, but you do not ever give much more. We want the eight hour system. You have no right to work up a man to make sugar. We decided that in the West Indies. So you have no right to-day to work up a man to make cotton cheap. Well, those questions are to be discussed. Ignorant men look upon this as a laborers' attack upon capital itself. They have no understanding of its wide relations, nor of its immense importance, nor of its honest intentions. You have, again, a State constable to see that the law is executed with regard to the instruction of children, but the law is continually evaded in this respect. The influence of a common school system upon the laboring classes in the commonwealth is of vast importance. I therefore want more power given to the State constable, that he may go into Lowell, for instance, and call for an exhibit as to the employment of children, and compel those corporations, even to the stopping of the mills, to obey the laws. I want him to be required also to give annually the condition of the laboring classes in these places as regards health, pecuniarily, socially, and industrially; that he shall give us the actual hours of work, the sexes and the ages of the employés, and the condition of the masses socially, so that we may intelligently argue the cause of the classes before the convention or Legislature. Raise the condition of the people and you increase their demands for the comforts of life. Give them the means and they will gradually ascend the social scale until they reach the capacity for coöperation, when all quarrel between the capitalist and laborer will cease.

The committee then adjourned till Tuesday next, when they intend to hear further evidence as regards the powers and jurisdiction of the State Constable, mentioned by Mr. Phillips, and give that officer an opportunity of being present to explain his functions.

W. E. B.

LETTER FROM MR. IRA STEWARD.

CAMBRIDGEPORT, Mass., 1869.

AARON M. POWELL.—*Dear Sir:* Will you allow me to say to all of your readers who are interested, that the speech of Wendell Phillips before the Massachusetts Legislative Committee, Tuesday, April 7th, on the Labor Question, was the most important contribution to the subject which has ever been made. It was clear, convincing, exhaustive, and from beginning to end was not marred by a single mistake.

It is utterly impossible to over-estimate the value of this speech, for it solves the Labor problem. Especially valuable just now is Mr. Phillips' statements of "coöperative Labor" truths and fallacies. Coöperation he regards as the *end*, but not the *beginning* of Labor Reform.

Horace Greeley, A. Brisbane and scores of amateur and idealistic Labor Reformers, stumble at this point, and are leading thousands equally blind into the same ditch.

Coöperation as they put it is a fraud upon the movement. Mr. Phillips begins with Eight Hours as step number one in the direction of Coöperation.

The difficulties to be overcome before Coöperation is possible, must be reduced, and the individual intelligence and capital necessary to overcome them must be increased before Republicanized Labor can successfully compete with the Napoleon *i. e.*—the one man system—of our present Industrial Feudalism.

At the present time, Coöperation is as much of an exotic as an orange tree in New England, and the few apparent successes are hot-house creations which fortunate circumstances alone have made possible.

Coöperation as urged by *The Tribune* means making the capitalist and laborer one. The true idea is to make the laborer and the capitalist and the consumer one.

Profit upon human labor is possible in all the Coöperative systems dreamed of in the past. The gradual abolition through moral and natural causes of course—of all of profits whatever upon labor, is the coming idea. I attempt no report of Mr. Phillips' remarks, but run on with suggestions prompted by them.

The New York World sent a phonographer especially to report, and THE STANDARD should copy. I suggest to all who have a voice in Lyceum courses, whether a call for this lecture the coming season would not be a good investment. Thousands of kindly disposed are saying, "we would be glad enough to do something for the suffering masses, but we don't know where to begin."

For all who are willing to think vigorously upon this problem, Mr. Phillips can do much in an hour and a half. As one of the working classes, I can never enough thank him for his faithful and careful investigation of our cause. But for his influence in our behalf, Congress would have waited several years longer, before we could have brought power enough to bear to secure the Eight Hour Law.

More than Senators Wilson and Conness, more than Representatives Banks, Daws, Butler and Julian personally, do I thank Mr. Phillips for all that we have secured of Eight Hour Legislation.

IRA STEWARD.

"PEACE" IN TEXAS.

A FREEDMAN DRAGGED FOUR MILES BY MOUNTED ASSASSINS—HIS MIRACULOUS ESCAPE.

The Red River (La.,) *News*, of March 27th, published at Natchitoches, contains the following particulars of a fiendish outrage perpetrated by a party of Texans upon an unoffending freedman:

"Cornelius Starks is the name of a freedman who has been living on Mr. John Butler's place, near Squire Martin's, in Ward 6, about 7-1-2 miles from Natchitoches. About midnight last Monday, March 22d, nine men came to his house, five of them entered the house and asked who lived there. Cornelius answered, 'Me.' 'What is your name?' 'Cornelius,' was the reply. The men said they had been travelling all night and wanted to stop. After some further conversation they told Cornelius they wished to see him at the door. As he reached the door two men came up with double-barrelled shot guns, who took him, many threats being made to kill him. Four men then led him over the fence to where their horses were tied, and put a rope round his neck. One asked the question, 'Are you sure he is secure?' and readjusted the rope with a hangman's noose to it. Five of the men entered the house, struck his father in the face with the barrel of a gun, and pulled his wife's hair. They told him that they were Texans, and asked, 'Don't we look like Texans?' Cornelius replied, 'Yes.' They then informed him that they had been sent there to kill half of the freedmen in that portion of the country and drive them out.

They then took Starks about four miles compelling him to run nearly the whole distance, keeping their horses in a gallop. Starks begged them to go slower, saying he would be choked. The reply was: 'D——n you, you will be choked worse than that when your tongue hangs out a foot.' After proceeding to within about 400 yards of Mr. Ponder's house, they halted and whistled, when they were joined by seven more men, disguised. This was near a pine thicket, and the moon was about disappearing. They rode up under a tree, and one said to Starks: 'There's a limb, how do you like it?' He replied, 'Very well,' and added, 'Dont kill me here, but take me home, where my wife can see me die.' 'No,' was the reply: 'you're a d——d freedman, and we will hang you here on the roadside so the rest can see you.' One of the party was adjusting the rope over the limb of the tree, standing in his stirrups, when another remarked: 'Hold on, I'll bring up old Tom (meaning his horse) for him to stand on,' adding, 'Lieutenant, haven't you a rope to tie his hands?' In the meantime, Starks had succeeded in loosening the noose and slipping the rope down over his breast. As the rope was tightened by a sudden movement, Starks threw the rope over his head and fled across the road into the thicket, falling down on his hands and knees. The party immediately fired at him, the balls cutting the trees over him. They set two dogs on him, one of whom caught him, but he succeeded in escaping from it. Starks was not pursued, it being very dark and the woods thick.

RIGHT OF SUFFRAGE.

Speech of HON. C. M. HAMILTON, *of Florida delivered in the House of Representatives:*

THE theory of centralization, or the polity advocated by Alexander Hamilton at the formation of the Government, and which subjected him to the unjust criticisms of the statesmen of that age, of establishing a strong central government as the best means to secure the liberties, the safety, and the unity of the people, the States, and the country, is seen no longer to be, if ever, a dangerous one. The theory of arbitrary States rights in a national government, of which those States constitute not a distinct but an integral party, so long and so warmly advocated by the Democratic party, especially in the South, has indeed proved a dangerous one—almost fatal to our national existence, upon which hinges the future freedom, glory, strength, and prosperity of all the States, and the high destiny of the Union.

Let us heed the lessons taught by the recent past, and recognize the equal manhood of all "created in the image of God." All men were brought into existence by the same common Creator, all placed upon the same common footing, and all are alike responsible to divine laws and to human government, and all should possess the same mutual advantages to meet the same common obligations. And must we even go to the Constitution of the United States or to those of the States for the authority to incorporate the just provisions of this amendment into the fundamental law of the land? May we not, should we not, rather, go to that source whence constitutions come and who create States—the people? The successful accomplishment of that gigantic end, the establishment of universal suffrage in the reconstructed States, and the triumphant vindication of its justice and wisdom by the freedmen whom it raised to full citizenship from a condition worse than vassalage, should be a most powerful incentive to the spreading of this benign blessing over all the land.

Our ears are still ringing with the cry from the North and from the South, from that party which has opposed, still opposes, every step of progress taken by the Republican party toward the high destiny of the Union, that "universal suffrage was forced upon the South." I acknowledge the fact, and I shall never rest, God helping me, until it is forced upon the North in the same way! Yes, sir, universal suffrage was forced upon the South; forced by justice, right, necessity, duty; forced by justice to that generous, loyal, noble, patriotic people, black though they be, who during the darkest days of the rebellion never faltered in their devotion to the Union—two hundred thousand of whom followed the flag of our country, though it was to them an emblem of wrong and oppression, through the fires of a hundred battles to protect it; who, with cautious care, led thousands of the nation's soldiers from the death-pens of rebel captivity to freedom and gladness beyond, themselves remaining in bondage and sorrow until the fulfillment of their Christian hope of God's blessing of liberty to them; forced by right to the national freedmen, Americans born upon our soil, citizens of a country they helped to save, brothers in the family of mankind, equals in the brotherhood of men; forced by necessity to save the nation from a second rebellion more wanton than the first, to secure and garner up the results of the victory of the sword to restore and heal the shattered fabric of the Union, to protect the loyal whites of the South, to erect on the ruins of slavery the institutions of freedom; forced by duty to God. I dared to hope, though still distrustful, that while all around is new we would here begin anew for the future, guided by the lessons taught by the experience of the past, securely garnering the priceless harvest of the war, "with charity for all, with malice toward none," sacredly recognizing the equality of men, the manhood of the negro, their citizenship, and consequent right of suffrage. A celebrated poet has written, that—

> "Man can no more exclude war than he can
> Exclude sorrow; for both are conditions of man
> And agents of God. Truth's supreme revelations
> Come in sorrow to men, and in war come to nations.
> Then blow, blow the clarion, and let the war roll,
> Strike steel upon steel and strike soul upon soul,
> If in striking we kindle keen flash and bright
> From the manhood in man, stricken thus into light."

If, as a chastisement of our too self-reliant people, and to purge this nation of the foul stain of slavery, the Almighty snatched from every home in the land the pride of each individual household, man's sorrow, and caused to flow through all our borders the desolating river of war, the nation's woe, it were rebellion still not to accept the stern sequel of events and turn ourselves to the atonement of our sins of omission as men, and of commission as a nation. If, as the logical result of the war—a nation's judiciary—the manhood of a whole race has been stricken thus into light, how dare we appeal from this decision of the God of battles, the judgment of Heaven? *If the manhood of the slave is a result of the war, is not his citizenship the result of his manhood and his franchisement the natural sequence of his citizenship?* All these successive conditions are as naturally the corollary of the first manhood, as that an ocean-emptying stream flows from some higher fountain. Gentlemen complain of this ordering of events, and hope against the hopelessness of a change. As well attempt to dam the swelling flood, "the higher the dam the higher the tide; it will overflow or break through." It is done, inexorably accomplished, and it were unwise, nay criminal, to permit our passions and prejudices to sweep away the senses of our reason, or hesitate to conform ourselves to the uncompromising condition of things.

Is it not just and consistent that universal suffrage and equal rights in a republican government should march hand in hand with universal manhood and equal existence? Dare we appeal longer from the will of the nation? Republicanism is in the ascendancy; it has regenerated and recreated the South; it has raised aloft from the decrepid carcass of slavery and darkness to the high Olympus of a full citizenship of the proudest country on the face of the globe a race whom oppression and superstition bound down for ages under the ægis of the Democratic party, and it will spread its benign, enlightening, Christianizing influence to the furthest ends of the globe, until all men shall freely and fully possess and as freely and fully enjoy the inalienable endowments of Heaven, and all our citizens abundantly enjoy their rightful blessings of constitutional liberty.

From the Toledo Blade.

THE NASBY PAPERS.

MR. NASBY WITNESSES A PROCESSION OF THE SONS OF ERIN IN HONOR OF ST. PATRICK—HE READS AN ACCOUNT OF THE FESTIVITIES IN THE EVENING AND DREAMS THEREUPON.

POST OFFIS, CONFEDERIT X ROADS,
(Wich is in the State uv Kentucky),
March 20th, 1869.

I HAPPENED to be in Albany, wich is in the State uv Noo York, on St. Patrick's Day, and wuz a gratified and pleased observer uv the percession in honor uv the patron saint of the Green Isle. It wuz a gorgeous site, and one which warmed my heart. Ther wuz men in cockt hats on horseback, with green sashes onto em; ther wuz officers uv the various societies in carriages, with green sashes onto em; ther wuz the sturdy sons uv Erin on foot, with sashes onto em, all walkin or ridin, secure in the nollege uv the fact that no matter wat cussed mashеens mite be invented for diggin on raleroads or carryin brick and mortar to the tops uv buildins, none uv them sed mashеens cood ever vote. Then the enthoosiasm uv the Dimocratic offis-holders uv Albany exceeded anything I ever witnessed. The Dimocratic members uv the Legislacher, and the State and county offishuls wuz all in conspikuous posishens, the high ones bowin urbanely, and the low ones cheerin vociferously. I was at a window uv the Delavan House—at wich, ez I hedn't no baggage, I hed taken the precaution to pay in advance for fear I mite, absent-mindedly, leave without paying my board, wich I did at the suggestion uv the gentlemanly and urbane clerk—when I wuz roodly pushed aside by an impetuous gentleman. Noticin that he wuz a small man I seized him and demanded wat in blazes he meant by pushin me. "My dear sir?" sed he in agony, "please give me your place—do give me your place. I am a candidate for Alderman next Spring!" Pitying him, I yielded, and in a minit he wuz a waving a green flag from the winder and shoutin "Rah!" with all the venom that wuz in him. Ez I lookt at him and the other expectants, I could not help thinking what a happiness it must be to be an Irishman in Amerika.

The next mornin I opened the paper and read the account uv the banquet the previous evenin. My respeck for the Celtic race increased largely as I read. I learned from the speeches made at that banquet by invited Democratic guests who wuz present, and the letters from distinguished Democrats who hed bin invited, but who wuz not present, that the Irish not only diskivered Amerika, but that they won the independence uv the Colonies, beat the British in 1812, carried on the Mexikin war, and finally, alone and unaided, put down the late onpleasantnis. One speaker, who expects to be Mayor uv Albany, exprest it ez his beleef that the magnetic needle, gunpowder and the telegraff wuz the invenshun uv Irishmen.

The letters written by the leadin Democrats uv the State, to be read at the banquet, tetched me. Gov. Hoffman paid a fittin triboot to St. Patrick, and remarkt that it wuz the first time for years that he hed omitted to take some part in the celebrashen uv St. Patrick's Day, and that the thought cut him to the quick. Champlain, the Attorney General uv Noo York, remarkt that ez Irishmen hed borne so honorable a part in every thing that hev tended to increase the moral, intellectooal and physikle strength uv the country, his sympathy twines closter and closter around em, and that he consekently shuddered at the prospeck uv any obstrucshen bein placed in the way uv their bein made citizins ez fast ez possible.

The other letters from distinguisht Noo Yorkers wuz mostly uv the same tenor.

Ez I wuz readin this, and thinking to myself how the leadin Democrats uv Noo York never forget that there's an eleckshen ahead. I fell asleep, and in that sleep I hed a most curious vision.

Methawt I wuz set ahead twenty years. The Fifteenth Amendment hed bin passed and the niggers wuz all voters. I wuz a sitting at a winder in the Delevan House when the sound uv brass moosic broke the fearful stillnis that yoosually pervades the streets uv that city. A percession hove in site, and to my horror they wuz niggers. There wuz niggers in sockt hats on horseback, niggers in carriages with bunners, and niggers on foot.

"Wat is this?" askt I, in indignashun. "Why, its a celebrashun of the birthday uv St. Gumbo, the patron saint uv Afriky," remarkt a Dimocratic Alderman, who stood beside me. "Hurraw! Hurraw!" shreeked he, pushin me aside and bendin his hed out of the winder so ez to be seen, and wavin vociferously a black flag, wich I learned hed bin adoptid es the nashnel color of the Afrikins in Amerikv.

"Rah! Rah!" shoutid the Dimocrasy from all the winders es the percession fled by. Ez they wound thare way up to the Capitol, I notist the entire bildin wus deckeratid with black flags, in honer of the day, and to mi disgust I wus informed that the Stait offisers wus all Dimekrats.

In my dream I picked up the Democratic papers the next morning, and read therein an account uv the banquet that took place that evening. I notist some familyer names appended to the ruther familyer-looking letters.

Hoffman, who had got to be a Senator, addrest the Chairman uv the Committee on Invitashens ez "Ceezer Squash, Esq.—My deer sir," and remarkt that it wuz the first time for yeers that he'd not taken some part in the celebrashen uv "St. Gumbo's Day," but biznis preventid. He regrettid deeply that he could not be present and jine in the festivities. "Convey to the noble sons uv Afriky present," he went on to say, "my seuse uv the honor conferred upon me, and my ashoorance that so long ez my heart beats, it shel beat in yoonison with theirn. I recognize the valyoo uv the Afrikin populashen to our common country, and yield to no one in admirashen uv their noble qualities.

"I am, sir, yoor most obedient servant."

Smotherin my disgust at this performance, I read on.

Champlain, who wuz by this time Governor uv Noo York, hevin received all the nigger votes, and wuz a candidate for reeleckshen, remarkt in his letter that offishl biznis prevented him from attendin. "It is most natural," he remarkt, "for Amerikins to yoonite with Afrikins everywhere, and he felt it the more ez he thought uv the honorable part the Afrikins hed borne in all that hez tendid to increase the moral, intellectooal and physikle strength uv our growth in this country."

The other letters and toasts were ez much like these ez two peas. They all expressed the highest devoshen for the Afrikin race, and the most ardent admirashen for the Afrikin character. One enthooziastic Democrat who wuz a candidate for Prison Inspector or suthin, going so far ez to remark that he hed a rite to be present, ez he wuz proud to say his grandmother, on his father's side, hed Afrikin blood in her veins, and out uv regard for her he hed named his two darlin children respectively Pomey and Phillis. He loved the Afrikin race, and wuz proud that he cood lay his hand on his heart, and say, "I too am an Afrikin!"

Another lamentid that he cood not say he hed Afrikin blood in his veins, and Fernandy Wood, who still wantid to be Mayor uv Noo York, proposed the health uv the late Fred. Douglass, to which Jim Brooks respondid. John Morrissey proposed the memry of Fred. Douglass, and Ben. Wood the health uv Wm. Wells Brown.

In fact so ardent wuz the admirashen uv the great lites uv the Dimocricy for the Afrikin that in my dream I regretted that I hed not bin born in Afriky.

At this pint I awoke, pleased at findin that wat I hed seen and read wuz a dreem, that the paper I held in my hand contained an account uv an Irish and not a nigger celebrashen, and that the names uv Hoffman and Champlain wuz appended to letters addressed to Irishmen only. But I wuz sad after all. When that cussed Amendment is a part uv the soopreme law uv the land and the niggers hev votes, will not these men court em and fondle em the same ez they do other men with ballots? thought I. Will there not be then the same reason for slobberin Pompey that there is now for slobberin Patrick? Will not the ardent Democrat in pursoot uv votes forgit that he is uv the proud Caucashen race and stoop to caress an inferior? I fear me!

PETROLEUM V. NASBY, P. M.,
(Wich means Post Master.)

MURDER AS AN ELEMENT OF DEMOCRATIC POLITICS.

THE testimony taken in the contested election case of S. L. Hoge against J. P. Reid, in the Third Congressional District of South Carolina, reveals the fact that the Democratic party in that District, in the contest of last November, resorted to deliberate, wholesale murder as a means of carrying the election. Startling and horrible as this statement may seem, we regret to find ourselves forced to accept it. Among the witnesses who testify to the organization and murderous work of the Ku Klux-Klan is W. K. Tolbert, one of the confessed murderers of the colored Senator, B. F. Randolph. The Hon. R. K. Scott, Governor of the State, testifies that during the months of July, August, September, October, and November last, great excitement prevailed in the counties of Abbeville, Anderson, Edgefield, and Newbury; and that the law could not be enforced in those counties which form a part of the Third Congressional District, because the Democrats were arrayed against it. He received information that the Democratic party was organized for the purpose of preventing the officers from enforcing the law against their partisans, and controlling the elections in the interests of that party alone. The Governor further testifies:

"I was informed by men who claimed to belong to Democratic Clubs that they were providing themselves with sixteen shooters and Winchester rifles, with the declared purpose of first controlling the election by keeping the negroes away from the polls, and if resistance was made they would shoot the negroes down, and thereby prevent the more timid from attending at all. They did *with my knowledge* bring into the State the Winchester rifles in accordance with these declarations. There was no election for Congress in Edgefield County, Third Congressional District. The reason why is this: The law made it my duty to appoint three Commissioners of Election in each county; two of these I first appointed were white men and one a colored man, of that county. The white men objected to serve because that particular colored man was a member of the Board. I accordingly appointed three other Commissioners, one of whom was a Mr. Root, a member of the present House of Representatives. He replied to me that it was impossible for the Board to serve, because it required all of his time to save his life; that he had been shot at twice in his own residence, had escaped from his house under cover of darkness, and was then writing to me from his place of concealment in the swamp. It was too late then to appoint any other Commissioners of election, as the law required a notice of twenty days before an election could be held. The general condition of political affairs in that county, as far as the Republican party was concerned, as regards their safety, I can only state my opinion, based upon reports of citizens living in the county. (Mr. Pope objected to the opinion based upon such information). I think there was scarcely a mail received in the Executive Department during the months of September, October, and November, 1868, that I did not get one or more letters reporting the murder of citizens of the county, and claimed in these letters to be murdered in consequence of their political opinion, or other outrages committed on them, and begged of me to send a military force to the county to give protection against lawless men."

The same witness testifies that the condition in Abbeville and Newbury was very much the same as in Edgefield, and that he has on file in the Executive office reports of nineteen murders in Abbeville previous to the November election; that, judging by the results of previous elections, and the statements of intelligent men of both parties, in a fair election the Republicans would have carried Abbeville by 1,800 to 2,000 majority, and Newbury by from 1,000 to 1,200. The Governor also testifies as follows:

"I believe from evidence that I dare not regard as worthless that it was the belief of a party or a large number of men in the State that Seymour and Blair would be elected; and thereby a decision would be given against the Reconstruction policy of Congress, and it was the intention of those to inaugurate civil war and overthrow the Governments that had been established in the South. I will give one reason for this belief. Conversations were not uncommon among those who were most active in importing those arms, wherein they expressed fully and openly their plan of operation, in which they stated that they would bring about a riot; in this event they would be prepared and kill off the leading Republicans, both white and black, and that it would be an easy matter, after they were disposed of, to control the rest of the negroes, with these guns in their hands. The State officers disposed of, they would have the whole matter in their own hands. In answer to an inquiry whether they did not fear that they would be called to an account for this wholesale work, they said: 'Who ever heard of anybody being punished for a riot,' and referred to Memphis, Camilla, and New Orleans in 1866. Q. You think, then, the sixteen-shooters were introduced for another rebellion and a new secession? A. I think it was intended for another rebellion, but not a new secession."

When we remember that Andrew Johnson had done his evil best to inspire the belief that the Reconstruction laws were unconstitutional; that Congress itself was unconstitutional; in fact, that pretty much everything was unconstitutional except "my policy;" that the conclave of Rebels calling itself the Democratic National Convention, substantially indorsed the views of Mr. Johnson, and that Gen. Blair, the Democratic candidate for Vice-President, advised a course of action similar to that adopted by these South Carolina Democrats, it will hardly surprise anybody that they should have pursued the murderous path that was so clearly pointed out to them.

Gov. Scott's opinion as to what would have been the result of a fair election in Abbeville and Newbury, must be accepted as correct. According to the census of 1860, Abbeville contained 15,879 male inhabitants, of whom 10,093 were colored, and Newbury 11,218, of whom 7,617 were colored, about two blacks to one white. It is not probable that the proportion of whites to blacks has materially changed since. The returns show 1,923 Democratic majority in Abbeville, and 1,055 in Newbury. Can any candid reader doubt that a fair election, in which each voter should have had the privilege of depositing his ballot without fear or favor, would have reversed these majorities?
—*New York Tribune.*

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, APRIL 17, 1869.

THE THIRTY-SIXTH ANNIVERSARY MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

THE THIRTY-SIXTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY will be held at Steinway Hall, New York, on Tuesday, May 11th, day and evening, commencing at 10 1-2 o'clock A. M.

The Executive Committee urge most earnestly all the members and friends of the Society to be present on that occasion. The exceedingly interesting position of the cause, and the pendency of the Fifteenth Constitutional Amendment are sure to make this a most important meeting, and to give to its deliberations unusual significance. Let all Abolitionists add their presence and counsel.

The Society will hold a Business Meeting on Wednesday, May 12th, at Dodworth Hall, commencing at 10 1-2 o'clock A. M.

Among the speakers will be WENDELL PHILLIPS, HON. JAMES M. SIMMS, of Georgia, Rev. JOHN T. SARGENT, Mrs. LUCY STONE, Dr. CHARLES B. PURVIS, of Washington, Mrs. CORA L. V. DANIELS, STEPHEN S. FOSTER, CHARLES C. BURLEIGH, MARY GREW, EDWARD M. DAVIS, and AARON M. POWELL.

FREDERICK DOUGLASS and the HON. GEORGE W. JULIAN have been invited, and it is hoped, will be able to address the meeting.

WENDELL PHILLIPS,
President.

CHARLES K. WHIPPLE, }
AARON M. POWELL, } *Secretaries.*

CONGRESS—THE SITUATION.

THE first session of the Forty-First Congress closed on Saturday last. The major portion of the five weeks was consumed by the Tenure-of-Office-law debate. A part only of the judicious limitation of the official power of the President was retained. The most important work of the session was the passage of a new Reconstruction law, which will be found in another column, relative to Virginia, Mississippi, and Texas. This law, as finally passed by both Houses and approved by the President, provides that those States shall ratify the pending Fifteenth Amendment, as a condition of admission to Congressional representation and fellowship in the Union. The imposition of this additional condition upon those contumacious States was altogether appropriate; and in turn they will happily thus be enabled to "force negro suffrage upon the Northern States," by helping to ratify the Amendment. The action of Indiana and Ohio becomes therefore a matter of less moment. Texas may also, if necessary, be cut up into three, four, or more States. It will be remembered that the division of Texas was a contingency long ago discussed in the interest of slavery. The territory is ample, and there are other forcible reasons in favor of division, beside that of gaining votes for the ratification of the Fifteenth Amendment, should such votes be wanting.

The precaution on the part of Congress in imposing the additional duty of ratifying the Fifteenth Amendment upon the three unreconstructed States was wise and timely. Other legislation was needed, however, to meet the immediate needs of the people of those States. Notwithstanding President Grant's triumphant election and invocation of "peace," there continues to be, especially in Texas, a "reign of terror" for Union people, colored and white. The power of military courts in those States is held to be limited or uncertain, and as a consequence rebel lawlessness is for the greater part triumphant. The Union people, who have endured and sacrificed so much, are still left under the harrow. There should have been no adjournment without due provision for their necessities.

The failure to deal with, and properly settle the Georgia case is an unpardonable sin of omission. Private advices from Georgia assure us that in view of the non-action of Congress the Rebels are jubilant and the Union people despondent. The bill offered by Gen. Butler, as Chairman of the Reconstruction Committee, ought to have been passed. No Republican member from whom we have heard, pretends to give any good reason why it was not. This failure to meet the responsibility involved in the Georgia case, is but a continuation by the Forty-first Congress of the shiftlessness and wastefulness of opportunity which characterized their predecessors of the Fortieth.

As we have in these columns often urged, it was the duty of Congress, charged by the Constitution, even without the Fourteenth or Fifteenth Amendments, with the responsibility of guaranteeing to the people of every State a Republican government, to pass a comprehensive Political Rights Bill. This would at once have settled the Georgia controversy. It would also have relieved hundreds of thousands of still proscribed colored men in the Border and Northern States of the unjust political disabilities, under which they are yet compelled to suffer for no other cause than the color which God has given them, and for which they are in no wise responsible. We are not unmindful that there are of late gratifying evidences of progress in regard to the appointment of colored men to office. If however the hundreds of thousands of loyal and patriotic colored men who are still unable to vote in their several States on account of color, and the twenty-five or more Senators and Representatives expelled from the Georgia Legislature, were white men instead of colored we have no doubt their wrongs would have been promptly redressed.

From this date till December next, the Unionists of the unreconstructed States must look to the President, and his commanding generals, for such protection as the uncertain powers of the military courts will afford. The thousands of proscribed colored men of the North must continue in the political bondage, of which Congress might and should have at once relieved them. Abolitionists and Radicals must still work vigorously, and with increased hope and confidence, for complete triumph. The important successes which have already been achieved will help to win the final victory.

THE ANNUAL MEETING.

WE hope all our friends who can possibly do so will respond to the invitation of the Executive Committee and lend their presence and counsel at the approaching annual meeting of the American Anti-Slavery Society. There is marked progress to record for the anti-slavery year just closing. The change of administration in the government is greatly for the better. By word and deed President GRANT thus far disappoints us favorably. There is much for which to be thankful. There is much to encourage. The pending Fifteenth Amendment has been ratified by twelve States. Its future incorporation in the Constitution as the fundamental law of the nation seems highly probable. The beneficent end for which we have long and earnestly labored appears in view in the near future. But it has not yet been attained. The colored people are not yet equal with the whites before the law. Prof. Bassett, recently appointed to represent the nation as Minister to Hayti, is not yet permitted, at home, by Pennsylvanians to vote—nor would he be in his native State of Connecticut! While these invidious distinctions are perpetuated so must be our protest. Rally, all who can, to the Annual Meeting to be held in this city at Steinway Hall on Tuesday, May 11th.

THE ISSUE OF TO-DAY.

WITH American Slavery, abolished by a "military necessity," through fear, for the preservation and perpetuation of the Union,—its heinous sin unacknowledged, and unrepented, its social, religious, and political excresence of hate and cruel proscription in full fervor of effect upon the victims of the infamous system,—a weighty cause continues for Anti-Slavery work; for the Abolitionists to buckle on their armor a fresh, to renew their strength and regenerating work with a spirit of uncompromising untiring fidelity. If the chattel system had been abolished, by the united regenerated will and character of the American people, by any vital and vitalizing regard for man, and love of the right, then with the generating, sanctifying and legalizing spirit of slavery destroyed, both cause and effect—, the unholy and cruel prejudice now in exercise against every man and woman who has any African blood coursing in their veins, would have been conquered, and expurgated as senseless and vile. There having been no repentance of the one, the other has a living force, runs riot and rabid throughout the land, demonstrative of the education and moral turpitude of the heads and hearts of the peoples of the States and nation.

The blood of Afric's children, is persistently, unrelentingly, demanded as a propitiatory sacrifice everywhere by the slaveocratic governing spirit of self. The color of the skin, as occasioned by the sun and sands of Ethiopia "indicates the will of God," and His *white children*! The divine attributes of wisdom and goodness, also the "inalienable rights of men," are of little account, being recognized only to "disgust," if made manifest by one clothed upon with a dark skin. Position, church and clerical fellowship, rights in government, schools, academies, ladies' seminaries, colleges, hotels,—encouragements in trades, mechanic arts, and professions, in agricultural markets and real estate, all, and more are denied, to the Afric-American. And why? Simply because he has been made the victim of "*men-stealers*"—their *aiders and abettors*; they hate him! as "men ever hate those whom they injure." They impiously plead the "ordination of God," and "natural repugnance" to cover their inhumanities. To the negro they deny the heavenly paternity and "the brotherhood of man." Such was, and still is, the insufferable arrogance and blasphemy of American civilization, and christendom. The slavocrats and negro-haters, "despised reproof and hardened their hearts," till their day of judgment and reward, according to their deeds, could no longer be averted. *Without the shedding of blood*, there would have been no remission of chattel slavery.

In pride, hate, and anger, they rushed into self-destruction, and the fulfilment of Jefferson's fearful predictions. They committed suicide! "Whom the gods would destroy they first make mad" and desperate. In their turn they were robbed and spoiled. Their slaves went free. God be praised.

Would that emancipation had been the fruit of the peaceful, regenerating work of truth and love. Blessed would this nation then be. Hate and proscription would then have ceased. *The paths* for all men, both black and white, to dwell in, would then have been *restored*. The cry, "Let us have peace" would no more be a senseless one; then the moral purity, essential to a state of peace, would exist, and peace would flow in our midst as a river.

Until the people, learn to "do justly, to love mercy," "to put away the pointing of their finger and speaking lies," by attributing their "repugnance," "prejudice" and ostracism of the colored portion, as "the ordination of God," and the legitimate "result of nature," the Anti-Slavery warfare, in spirit and in power, must in all fullness and fidelity be waged. When the people learn to know God, and regard man, without respect of the color of the skin, then they will be *at peace*, and they shall build up the old waste places, "and lay the foundations of many generations, and restore the paths to dwell in."

E. D. HUDSON.

NOTES AND COMMENTS

WE print on our first page an interesting extract of a speech on the "Right of Suffrage," by Hon. C. M. Hamilton, of Florida. We welcome the timely help of the earnest Radicals of the South, in "forcing negro suffrage" upon the reluctant, negro-hating North!

The abstracts which we print this week of Mr. Emerson's and Mr. Phillips' discourses in the (Boston) Horticultural Hall series, the former from *The Springfield Republican*, the latter furnished by our Boston correspondent, will be of special interest to our readers.

The nomination and confirmation of MR. MOTLEY as Minister to England to take the place of Reverdy Johnson; and the almost unanimous rejection by the Senate of Mr. Johnson's "Alabama Treaty," are two events which will afford great satisfaction to the American people. This appointment given to Mr. Motley, beside the consideration of eminent personal fitness, is an appropriate answer to Seward and his disgraceful McCracken correspondence. It is a great relief to have both Johnsons, Andrew and Reverdy, again retired to the rank of private citizens.

Hon. JOHN JAY, President of the Union League Club of this city, we are very glad to be able to announce, has been appointed by the President and confirmed by the Senate, as Minister to Austria. An earnest anti-slavery man by conviction, and not from "military necessity," a true and tried friend of the government, and a most valuable adviser and disinterested helper of those in authority during the trying war period, a gentleman of liberal culture and of superior diplomatic ability, Mr. Jay is thoroughly well qualified for the duties of the post to which he has been appointed. We give him our hearty congratulations.

Among the appointments by the President for Foreign Missions we see with great pleasure the names of three colored men; Prof. E. D. Bassett of Philadelphia, as Minister to Hayti; Mr. J. R. Clay of Louisiana, as Minister to Liberia; and Mr. Silas A. Hudson, of Iowa, as Minister to Guatemala. Prof. Bassett we know is, and the other gentlemen we have no doubt are, thoroughly competent for the duties of the position. These and other appointments of colored men to responsible official trusts, are highly creditable to the President. They are made while odious, but powerful prejudice, even with very many Republicans, still prevails against the colored people. It is better than we had allowed ourselves to expect of President Grant. We have much pleasure in acknowledging ourselves agreeably disappointed.

We urged in THE STANDARD of last week that Congress should not adjourn without providing adequate protection for the people of the unreconstructed States. The following petition, in line with our own views, was forwarded from Boston to Washington. Our regret is that it was not heeded:

BOSTON, April 9th, 1869.

To the Senate and House of Representatives:

In view of the legal doubt of the power of courts martial in criminal cases in time of peace, lynch law or total anarchy now threatens in the unreconstructed States, unless Congress shall provide for the due execution there of some code of criminal law.

For the protection of the people of these States and of citizens visiting them, we respectfully urge your honorable bodies not to adjourn without taking action in this matter.

We are assured from various sources of the pressing necessity of such action.

(Signed) J. M. FORBES,
J. INGERSOLL BOWDITCH,
S. BARTLETT,
EDWARD ATKINSON,
GEO. O. HOVEY,
A. H. RICE,
B. F. NOURSE,
GEORGE O. SHATTUCK.

We reprint from *The Tribune*, the 3d and 14th of April, the following correspondence which will explain itself:

PREJUDICE AGAINST COLOR.

To the Editor of The Tribune:

SIR: I learn this morning that some one from your office called here yesterday after I had gone up-town to ascertain where a Canada colored man, recommended to you, could find hotel entertainment. I happen just now to be making the same inquiry for other persons who have applied to me from Massachusetts. There is no "respectable" hotel in this Christian city, so far as I know, where a colored man or woman, at any rate of compensation, will be received. I have addressed a letter to the proprietors of all the first-class, respectable hotels, inquiring in regard to their accommodations for colored people. The letter and some of the replies to it are as follows:

NEW YORK, March 5th, 1869.

A Massachusetts lady of wealth, intelligence, and culture, and her son, a gentlemanly young man of liberal European education, wish to spend a week or two in this city, the last of this month, prior to his sailing for Europe, by the Scotia, April 7th. Both are slightly colored. Can they at your hotel be provided with good rooms, be received at the public table, and have the same attention as other guests? Please give an early answer, and oblige yours, very truly,

A. M. POWELL.

ED. NATIONAL A. S. STANDARD, per A. A. T.

St. Nicholas.—"Never had such an application before. The parties had better make a personal application."

Metropolitan.—"Very sorry, but could not possibly do so. Would lose all our guests, most likely, if we did."

Astor House.—"Impossible."

Fifth Avenue.—"Will give an answer another time."

Hoffman House.—"Will send an answer."

Everett House.—"Proprietor in Massachusetts. Will send an answer when he returns on Saturday."

St. James.—Sent letter declining.

Brevoort House.—Sent letter declining.

Westminster.—"Not possible. Would have every guest leave if we did."

Clarendon.—"Impossible to make any promises, as we are very full about that time. Beside, our guests are generally such as stay with us some time every year, and not like at other hotels come and go irregularly."

The Times recently had a long (Reporter's) article on the colored people of this city and their disabilities, a part of which was valuable. There is room for a better one, and perhaps some one hotel will be made brave enough to "conquer prejudice." Yours, truly,

NEW YORK, March 30th, 1869. A. M. P.

PREJUDICE AGAINST COLOR—THE EVERETT HOUSE.

To the Editor of The Tribune:

SIR: You published in *The Tribune* of the 3d inst. a letter, which I addressed to several of our first class hotels, asking entertainment for a lady and gentleman, slightly colored, from Massachusetts; also several of the adverse replies which were returned to me. One, and one only, favorable and affirmative answer to the letter was received. That was, I am happy to be able to say, from one of the very best hotels in the city—the Everett House, W. W. Burrows, esq., proprietor.

I have received from Mr. Edmund Quincy Putnam (the young gentleman referred to in my letter to the proprietors of the hotels), the following note, written on board the Scotia just before sailing for Europe yesterday, which I send with this for publication, as welcome proof of one noble, praiseworthy exception to the proscriptive rule which prevails with the "first class" hotels of New York.

NEW YORK, April 8, 1869. M. P.

ON BOARD STEAMSHIP "SCOTIA," April 7, 1869.

Mr. A. M. P——; *My Dear Sir:* Before sailing, I improve the opportunity to write you a word or two, to tell you as an interested friend, of our experience at the Everett House in your city. From the time of our arrival until the moment of departure, every attention was paid to our comfort, and in no respect whatever did the treatment extended to us differ from that bestowed upon any other of the guests. No more could be said of any hotel, and it is with great pleasure that Mrs. Putnam and myself testify to the courtesy and gentlemanlike conduct of the proprietor, W. W. Burrows, esq.; and express once more our entire satisfaction with our reception. An important precedent has been established, and the proprietor of the Everett House is entitled to great credit for his manly behavior in the matter. I remain, dear Sir, ever sincerely yours,

EDMUND QUINCY PUTNAM.

While President Grant appoints colored men to represent the nation abroad, it is a humiliating fact that, if we except the Everett House, and we suppose we may add the St. Denis Hotel, our colored Ministers would seek in vain entertainment at any of the first class hotels in this city. With chattelism abolished, and the important changes now taking place in their political status, it is quite time this proscription of colored people on the part of hotels should cease. That it continues is not so much the fault of proprietors and managers, as of the "first families," who are supposed to give tone to society, and of professed christian teachers and people, who fail to accept, and publicly to enforce the lesson that "God is no respecter of persons," and that the accident of color gives no warrant for social proscription.

THE FIFTEENTH AMENDMENT.

THE following States have ratified the Amendment:

MISSOURI,	March 1, 1869. (Defective).*	
KANSAS,	February 27th,	" †
NORTH CAROLINA,	March 5, 1869.	
WEST VIRGINIA,	" 3,	"
MASSACHUSETTS,	" 9-12	"
WISCONSIN,	" 9,	"
MAINE,	" 12,	"
LOUISIANA,	" 5,	"
MICHIGAN,	" 8,	"
SOUTH CAROLINA,	" 16,	"
PENNSYLVANIA,	" 26,	"
NEW YORK,	April 14,	"

The Amendment has been rejected by DELAWARE.

Georgia, not competent, until "reconstructed" again, to either ratify, or to reject the Amendment, has gone through the form of rejecting it.

*Missouri failed to act upon the second section.
†Kansas—the second section was imperfect when ratified.

PERSONAL.

Jenny Lind has taken up her residence in Hamburg. Her daughter, now but twelve years old, promises to become as great a singer as the mother.

Miss Kate Field has repeated, in Boston, with very encouraging success her lecture on "Women in the Lyceum," having among her auditors many distinguished literary men and women, including John G. Whittier.

Major James Haggerty of this city is named among the President's Foreign appointments as Consul at Glasgow. Major Haggerty is an earnest Radical, and able and eloquent speaker. This appointment is an appropriate recognition of his valuable and patriotic public service.

Victor Hugo has addressed a letter to Madame Valentin Lamartine, in which he says that the closely united heart friendship which existed between him and Lamartine for fifty years has "suffered the momentary eclipse of death." Lamartine, he adds, "has every degree of glory, from popularity to immortality. He seems, but is not, dead. He has not ceased to shine, but has now a double splendor—in literature a spirit, and in the great unknown life a star."

Mr. Edmund Yates says that the "Girl of the Period," and other essays of the same class, which have appeared in the *London Saturday Review*, and which have been ascribed to various female members of the aristocracy and the old women of the other sex, are really written by E. Lynn Linton, author of "Lizzie Lorton," and other novels. This lady is the wife of W. J. Linton, the artist, who of late years has lived in the United States, while Mrs. Linton continues to live and write in England. A paper of Mr. Linton's in the April *Radical*, on the Religion of Organization, (originally read at Mrs. Sargent's club), is attracting much notice.

The Springfield Republican says:

"Mrs. Somerville, who is now in her 88th year, is an advocate for woman suffrage, though she can hardly expect to live to vote in England, where she was born. Nearly forty years ago this remarkable lady published her first great work, 'The Mechanism of the Heavens.' It is a translation, or summary of Laplace's Mecanique Celeste, and was completed four years after the death of the great astronomer. In 1834 she published 'The Connection of the Physical Sciences,' which was followed by the 'Physical Geography,' and other works. She has all along been in the vanguard of human knowledge and scientific investigation. It is said that mathematics never presented any difficulty to the mind of Mary Somerville, and the physical sciences, which are based on the great primal laws of mathematics, she as readily mastered. Other distinguished women who favor the same side are George Sand, who has written a long letter in favor of woman suffrage, woman physicians, and woman preachers, addressed to Mille. Raynouard, a French lady, now lecturing in the provinces on woman's rights; and Mrs. Mundt H. (Louisa Muhlbach), who will shortly publish a pamphlet on suffrage and woman's rights. It will be entitled 'The Historical and Political Mission of Woman.'"

A correspondent of *The Boston Transcript* (Mrs. Louise Chandler Moulton, we infer) says:

"A small but choice company, which but for the hostility of the elements would have been much larger, assembled last evening in the pleasant parlors of the New England Women's Club, to listen to the reading of Miss Fanny Edmunds. Those who braved the storm in the good cause were richly rewarded. Miss Edmunds is a reader of rare excellence, who should be more widely known; and she never read better than to this select audience, which included such critical listeners as Miss Peabody, Mrs. Severance and Mrs. Sargent. Aldrich's 'Face Against the Pane,' Tennyson's 'Lady of Shalott,' Mrs. Howe's 'Battle Hymn of the Republic,' and other equally noble poems were interspersed with such capitally rendered bits of fun as convulsed the hearers with laughter. This reading was but one of the many delights with which the Women's Club regales its members. Last week it was an excellent dramatic entertainment, with as good a Dick Swiveller as can be found on any stage. Next Monday evening Colonel T. W. Higginson, whose lips, as Wendell Phillips said of Edward Everett, are dewy with the Greek of Plato, is to read a paper on Greek Goddesses. A little while ago we had Emerson, the seer, and Miss Kate Field, the witty, while among the promised sensations are Rev. Jacob Manning and Rev. Dr. Hedge."

EXTRACT of a letter from Mr. C. L. Remond:

GREENWOOD, Mass., April 5th, 1869.

I CONFESS to some amusement on noticing the interest and much ado there seems to be about the appointment of some colored gentleman to the Haytien mission. I am curious to know on what principle any colored man applies, or any white man, who advocates the doctrine of "Equal Rights," can consistently endorse such application. On the ground of color there may be fitness with some, but I think very little principle. With you or me the Haytiens are as foreign as the English or Germans—indeed more so than the former, for here identity of language relieves me. And even on the ground of sympathy, congeniality and a common interest on many questions of importance, both the English and German nations are in advance of them. Our friends cannot fail to know that in every instance of the emigration of *colored Americans* to Hayti, they have been repulsed—treated with contempt, and left to starve or get back as best they could. Perhaps, the applications are made on the ground of the inferiority of the Haytiens and little consequence of their government, and that in the new dispensation of things, small favors are to be gratefully received. If put on this basis, its all right to those who like it. Otherwise I protest against the idea, that because the Haytiens are black, the American minister must be black also. No such thing was dreamed of in the past, and why should it under the new and, as I trust, improved state of things be adopted. Let our enemies if they will charge us with inferiority, but again with my whole soul do I protest against the voluntary admission on the part of colored "gentlemen" and "scholars." I object now as ever to colored churches and colored schools, with colored ministers and colored teachers, and shall be glad when they go up or down and shall be no more heard of in the land, and we shall resolve to send in our applications for places of trust, honor and distinction on the true basis of loyalty, patriotism, fraternity, and a common interest in a common country. Any man doing less, of whatever complexion, cannot and shall not represent me or mine anywhere. Yours for manliness and consistancy,

C. LENOX REMOND.

Our Boston Correspondence.

BOSTON, April 11th, 1869.

ALL the fast horses in the city were hired in advance for Fast-day, and a large number of velocipede riders also took advantage of the fine weather to practice their newly acquired art. The Common, of course, was found a convenient place for the latter exercise, but the career of so many rough riders along its walks was by no means convenient to the quiet pedestrians there, many of whom made the mistake of abandoning to the "bicycles" the paths which were made for foot passengers. The extent of this interference was such, that it was found needful to give directions to the police to arrest some of the disturbers, that the question of their right to use their vehicles on the Common at all might receive a legal decision.

A preacher on Fast-day deplored the deterioration which that observance has suffered in having become so largely an occasion for amusement. The great majority of our population, however, hold a different opinion. Not only do the young of both sexes enjoy the games, the rides and the walks which are now conceded as their right on that day, but a constantly increasing number of serious and religious people see that the pursuit of healthful recreation is *better*, not worse, than the two-fold work to which Fast-day was originally devoted; namely, first, to seek pardon for our transgressions by lip-service instead of by reformation, and next, to ask God to do those things which the petitioners themselves ought to have done, but have neglected, and are likely still to neglect; *more* likely from the very fact of their having thus bespoken supernatural interference. That was sound advice which Lord Palmerston gave, recommending activity in sanitary measures to those who asked him to appoint a public fast as a means of preventing the cholera.

The most remarkable instance, however, of the change now going forward in public opinion in regard to Fast-day, is the notice given last Sunday by the new minister of Park Street Church to his people, namely, that he should hold no service on the Thursday following, because he had not been able to prepare a suitable sermom. The reason here alleged for the omission is even more significant than the omision itself, seeming to show that the minister in question considers exhortation to men, rather than public confession and supplication to God, to be the appropriate work of that day.

Our Puritan forefathers classed "publick Fast-dayes" and "the Lord's-dayes" together, enacting (in 1646) that five shillings should be forfeited for "absence from every such publick meeting." This penalty was intended for contumacious members of the congregation; but, probably, it was not conceived of as possible by any of the members of that General Court, that a *minister* of their denomination would ever voluntarily set aside this observance; still less, that he should think the public acts of "humiliation and prayer" of less account than the sermon, so that, in case of accidental failure of the latter, the people need not assemble for the former.

This new minister of Park Street Church has become noted already for a Beecherish freedom of thought and expression, and a readiness to take the *rational* view of some things, which his clerical brethren have been accustomed to restrict to the domain of "other-worldliness." If his church are not frightened at this state of things, he may yet be of great service to them. His article in the April number of the *Atlantic Monthly* shows that he can "talk horse" as knowingly, and as feelingly, as Grant or Bonner; and a critic on his just published book remarks that much of its interest is due to the fact that its author writes more like a sportsman than a clergyman. I wish that he and the other people who like horses, and write about them, would so set forth the cruelty involved in the use of the curb rein—fretting the animal from prolonged constraint in one position and preventing him from applying his strength conveniently to work while in action and from driving off flies in summer when at rest—as to make that practice unfashionable. If it were disused by gentlemen, truckmen would soon follow the example.

The regular series of Sunday afternoon lectures at Horticultural Hall closes with to-day, though it is understood that an extra one will be delivered there by Mrs. Lucretia Mott the last Sunday in May.

Mr. Emerson's discourse there last Sunday was heard with great interest by an audience perfectly crowding the hall. His subject was "Natural Religion," and Mr. Emerson's accustomed hearers were particularly glad to have him speak on that subject, since, though always presenting fine ethical ideas, and high principles of action, he has usually seemed to avoid the direct mention of religion. In deference to his well-known wish, I abstain from making any report of his remarks.

The lectura this afternoon was given by Wendell Phillips, his subject being "Christianity a battle, not a dream." The managers of the course had judiciously engaged for this occasion the larger upper hall of the Horticultural building, which was crowded, floor and gallery, with a most attentive audience, who seemed unable to refrain from occasional audible approval of the sentiments uttered.

Mr. Phillips said he was there rather at the earnest request of the Committee, to take part in the discussion of those topics for the consideration of which this course had been given, than from any desire of his own; still, he could not have spent thirty years of active life in such a place as New England, in a community stirred by constant thought and speculation, without having something to say of the nature of Christianity, the part it ought to play, and the place it really occupied amidst the great elemental forces which were to mould the future.

Some he said, seemed to regard Christianity as a mere reflection of the morals and intellect of the passing age; as ready to take any form which might be impressed upon it; as an ephemeral result rather than a permanent principle. All the other religions of the world have been results, not causes; and people who consider Christianity as something ephemeral naturally class it with those other religions.

Religion is the science of duty to ourselves, to our fellow-men, and to God. It has been taught in various forms, but the form of it called Christianity is distinct and different from, and superior to, all the other religions of the world. Christianity has been most frequently regarded as concerned mainly with the future, very little with the present; and this misrepresentation by its teachers, and misconception among its learners, fully account for such limitations to its practical influence as we see existing.

I repudiate utterly and indignantly, said Mr. Phillips, all grouping of Christianity with the religions of the East. The high ideas scattered here and there in the sacred books of the Hindus are not recognized or represented in the religious life of the populations there; and they are mixed, in those same books, with degrading superstitions and errors. Running through all the religions of the East we find the doctrine of *caste;* the civilization which they teach is limited and debased by that doctrine. The system does not elevate or ennoble the people; and this is not from any want of intellectual

activity. There, as in Greece and Rome, the gods were worse than the people. The people were better than their religion. The beliefs of Asia, and the mythology of Athens and Rome, were worse than the daily lives of the common people. Had those nations been as vile as their gods, the social fabric would not have held together; the populations would have rotted from off the face of the earth.

In this state of things Christianity came up. I am not to speak, said Mr. Phillips, of its doctrines. I don't believe it has many doctrines. You must twist and pervert it to make a creed out of it. The New Testament cannot, by any ingenuity, be tortured into Calvinism, Catholicism, Universalism or Unitarianism. But there are certain great *principles* inherent in Christianity, which distinguish it from all other religions; and you may find the evidence of this in two ways—either by studying its records, or examining the nations that have best exemplified its influence. Mr. Phillips proceeded to name some of these principles:

1. Christianity teaches self-sacrifice. "Bear ye one another's burdens." This was its cardinal idea. Other religions allowed that the strong had a right to use the weak. Christianity taught that health, wealth, knowledge, power, each was a trust, to be used for the benefit of the needy. "If a man be chief among you, let him be a servant." What you hold is not yours. See that you make yourself a helper of the weakness of your age. Since the world began, God has been dragging down the high, and lifting up the lowly. Christianity is as old as the creation.

2. Christianity undertook to reform the world by ideas. No other religion ever attempted to remodel mankind by thought. Mahomet drew the sword. Brama meditated in seclusion. Jesus brought ideas to bear upon actual life, went about preaching his gospel, and sent his disciples to preach it. Jesus Christ is the great agitator of the centuries.

3. Christianity did not appeal to education, to rank, to nobility, to caste, but to the poor. It *selected* the poor and ignorant as the chosen depositories of its truth. It committed its ideas to the instincts of the human race. Jesus preached against Church and State, and of course he was persecuted. If he could come again on earth, and walk about *our* streets, he would feel the same necessity of protesting against our Church and State, and would be denied and crucified *here*.

Christianity trusted the human race. It said, I am immortal as man. I accept human nature; and the evidence of my divinity will be that every successive development of human nature will find its key in me. This prophecy has been fulfilled. As every fact newly learned in astronomy has testified to the system of Copernicus and Newton, so each new advance in civilization testifies to Jesus.

4. A fourth peculiarity of Christianity is its estimate of woman. This is the measure and the test of every religion; its idea of woman, and its treatment of her. The level of spiritual life in a man, or in an age, is to be measured by its ideal of woman. The spiritual and moral possibilities of the future lay in the relative place which shall be accorded to woman in the coming time. Christianity is the only religion which has ever conceded to woman the place that God ordained for her; and Jesus was the great teacher of Christianity.

Does the objector point me to eminent men who have arisen in various ages of the world as parallels of Jesus. I answer—Plato and Shakspeare towered far above their contemporaries; but if this Jewish boy originated a religion containing these four elements, he towers far above them. When one born amid such limitations soars so far beyond the highest culture of Athens and England, it is greater credulity to suppose him a *mere* man than to believe that a higher influence than human intervened to make him the bearer of a special message to the race. If in that age Jesus invented Christianity, the miracles he wrought are nothing to the miracle he *was*. Plato, Socrates, Shakespeare, Goethe, are admirable: Jesus is marvellous.

Many people, radicals and orthodox, mistake certain speculative notions for the essence of Christianity. When you read the New Testament through, you don't find metaphysics to be its chief element; you don't find it chiefly concerned with the manner and form of the future life. Its main stress is laid upon the relation of man to man. Christianity wrote its record by the pen of Beccaria, teaching humanity to governments and individuals. It was nearer to Voltaire when he contended for free speech, than to Jeremy Taylor when he wrote his "Holy Living and Dying." It found more to approve in some of the works of Thomas Paine than in the whole life of many a bishop who lived and died in the English church.

Christianity makes incessant protest against the evil which it finds in the world. Never yet was it at peace with its age. Its first teacher and eleven out of twelve of his apostles died martyrs to their faith. Some terrible power took possession of this Jewish youth and his followers, and dashed them against their age.

There are two kinds of philanthropy. One alleviates, the other cures. One, when a man commits an evil, tries to help him out of its consequences; the other tries to abolish the temptation. Christianity takes the latter method.

Jesus never intended the pulpit in the form in which we have it. A good teacher does not keep on giving the same instructions to the same persons all their lives. Professor Agassiz teaches his pupils, and then sends them out to learn more by practice. He does not keep them pupils as long as they live. A man who has learned what Christianity is should put his gifts to use, and not keep perpetually going to hear lectures against theft while he leaves the thieves in their sin. Help to the poor is the proper worship of the rich. There will be no real Christianity where people keep on everlastingly preaching it, and never begin to learn it in the way of practice. The existence of a class permanently poor, wretched and vicious in a community shows that it is not a Christian community. Our business is to see that no young child shall grow up so destitute of proper care as naturally to fall into the position of a thief.

Christianity marked slavery as a sin a hundred years ago. All agreed that it was a sin; but they agreed equally that it must't be touched. Those who wrote about it wrote to show that it wasn't safe to do right; and the dignitaries of the Church joined the dignitaries of the State in this conclusion. (Here Mr. Phillips read from a newspaper, called religious, published in this country in 1861, the editor of which feared that they must pass through the *ordeal* of the abolition of slavery, yet hoped that they might still be preservered from it).

The Church, though boasting itself Christian, has always opposed the beginnings of reform. Its preachers calculate how far they can afford to publish and apply the principles that Christianity teaches. Is this policy Christian? The fact that God has told us something is our full warrant for telling it to the world.

The essence of Christianity is absent from many brilliant articles in the *Radical*, and from the nicely balanced creed of Andover. It is not a matter of metaphysics; but it is found in the peace society, in the temperance organization, in prison discipline, in anti-slavery, in women's rights, and in the eight-hour movement. The man who recognizes the right of every laborer to leisure sufficient for the development of his mind and soul is infinitely nearer Christianity than he who spends his time in discussing the points of the Godhead. We are in a transition state. Christianity is moving onward to fresh triumphs. It requires that we allow nothing which tends to injure our fellow-men. The movers in the labor question are seeking to relieve humanity from an oppressive burden, and a legislative committee-man tries to pin the matter down to a question whether eight hours will do the work of ten. He thinks himself a Christian, but he isn't.

In spite of many discouragements, we are making progress. We are outgrowing sects; we are casting off the sham of creeds; but nothing but a firm, benevolent purpose will unite the people who constitute these sects in real Christian work. It is an effort, not a creed, that is needed. If John Stuart Mill, who is called an unbeliever, shall so agitate England as to lift up the workingman from the terrible pit he is now in, we will rank him as the apostolic successor of St. Paul. By their fruits ye shall know them. If Brougham and Mill have really helped mankind more than Lord Shaftesbury and the Bench of Bishops, the former are the Christians and the latter the infidels.

People do not know Jesus, and would not if he should appear among us to-day. They think he was a sentimental, respectable, moderate reformer, careful and conservative, and decently surrounded. He told the respectabilities of his time that their wealth was robbery, and their power tyranny. If a man should act so now, society would send him to Coventry, and the authorities would put him in the house of correction. Nevertheless, it is by accusation and contest that Christianity must grapple with the world to-day, as heretofore. All respectability to-day is founded on a system that defies Christianity, and Christianity must accuse and assail it.

The State House is not yet Christian, but it is better than the Church; it refuses to recognize caste, while the Old South Church maintains it. It is useless to look for Christianity in the organized establishments which claim specially to represent it. The Church is a milestone, showing how far morals had advanced at the time it was planted. As soon as it was formed, it was useless. The American Church is behind the age. The age admits free speech; the Church denies it. The age recognizes that all nations of the earth were made of one blood; the Church never dared to *apply* that doctrine, even while verbally admitting it; it always evades the question it dares not meet. When John Stuart Mill said "Give labor its rights"—the bench of Bishops said, "Let us have a charity-school;" Episcopacy said, "Let us print a primer;" the Dissenting interest said, "Cheap soup-houses;" Lord Shaftesbury said, "May-day pastimes." The laboring classes, in the name of Christian brotherhood, ask for justice, not pity: the Church still hides itself behind its prayer-book, but the great vital force underneath is sweeping on, and through the ballot-box the laboring class will yet get their rights. Then the Church will stand boldly up and say, "We did it all."

So with the question of sex. As long as it can, as long as the question is undecided, the Church will hold its old position. But when the enfranchisement of women shall have been accomplished by secular hands, the Church will step forward and say, "We always told you so; there is neither male nor female in Christ Jesus."

Christianity is individual. Christ trusted it to men. It had no creed, no church, no ordinances, no form, no observance, only an idea. A living idea is the most vital of all things. Its force has been seen in one item of our recent experience. He who first moved towards the abolition of slavery put himself in line with Christianity, and wrought in its strength. The same method will bring victory to the measures of reform that yet remain unfinished.

The audience seemed thoroughly to enjoy and approve this lecture. I wish you could have a full report of the hour-and-a-half's speech, instead of this abstract.

NORTH.

LECTURE BY MR. EMERSON.

BOSTON, Sunday, April 4.

Horticultural Hall was crowded, this afternoon, by one of the most intellectual audiences ever assembled in this city, to listen to the lecture of Ralph Waldo Emerson. All the lesser lights in the radical galaxy have had their say in the course, and Mr. Emerson's remarks have been looked forward to curiously for a long time. Rarely has he spoken more impressively, positively, keenly. The lecture, too, was charmingly free from formality; had no hitch-posts of firstly, secondly, etc.; and yet was by no means as digressive as Mr. Emerson is often wont to make his public efforts. After briefly mentioning the present excitement over the question of temperance, he said: "I think this temperance applies not less to our religious nature than to the common acts of life." He then introduced the subject of his discourse, by saying: "I like to be invited, and I like to invite to realism; to the simple truth, which never hurt any one; to the fact that the highest heaven exists in our own souls." Natural religion, he said, supplies all the facts which are supplied under the dogmas of popular creeds. We believe very much that is never expressed by us. The Indian breathes the same air as the chemist, though perhaps he may not know what it is, may never have heard of air.

The rule to guide us in our action was thus tersely expressed: "That can never be good for the bee which is bad for the swarm." There is an eternal compensation in all cases of wrong doing. The planter who is feared by his slaves all day fears them all night. An eternal beneficent necessity is always bringing things around right. Though we should fold our arms we should be safe. The plain doctrine of integrity, he thought, was rarely found purely practised now-a-days. It is easy to pick out plain men, brilliant men, geniuses, martyrs; but integrity is rare. The gods approve the depth, and not the tumult of the soul.

That German doctrine of science that galvanism and electricity were only forms of one and the same force had been much battled about; but the doctrine was extended by experiments until it was proved that light, heat, gravity and muscular action were all disguises of the same force. There was unity of substantial composition in the entire living world. Newton said that every new thing was made under the same old cast. Nature has never swerved from her first plan. As this exists in all the types of nature and man, so it declares itself in the spirit and intelligence of the brute. The only difference between brute and man is that of "less and more." The dog and bird think just as the hunter does. The moral sentiment seems to have determined the physical organization. There is a kind of latent omniscience, not only in every man, but in every particle of the universe. The thing becomes man, stone, or wood, as the need is. Self-help and self-creation proceed in all types alike. A lobster or a worm reasons just as a wise man would, if he were imprisoned in that poor form; it is God's effort in the extremest frontier of his universe. Newton asserted the perfect agreement between matter and mind. The great mystery of poetry and speech is that we are able to find symbols of our thought in all the objects of nature. Nature is nothing more than theology in mechanics.

"When talking once with one whose picture of the rewards of the future seemed to me too fanciful," said Mr. Emerson, "he said to me, 'It may not be so in your experience, but it will be so in the other world.' I was minded to reply, 'Other world? Are you ignorant that the laws above are sisters of the laws below? There is no other world.'" The good spirit, he continued, is never withdrawn from us, cheaply as we hold ourselves. One era in human history is the life of Jesus. The world has been subdued to the acceptance of his doctrines. We measure religions by their civilizing power. We despise Mahometanism because it ministers to the passions; Christianity does not and needs no other stamp of truth. No religion has passed through more changes than the christian. The lecturer called the religion of seventy years ago an iron belt for the mind, which kept rude men from violence by concentration upon the word. Now-a-days the majority of us are civil to christianity, and have not learned to abandon ourselves to the beatitude of the eternal law. He who sees the compensation in all life, the nemesis of cause and effect, will find that within him which is equal to any emergency. The devoutest soul is that which says, "Only let me know thy direct will without mediation, and I will hail every calamity."

Thoughtful people, Mr. Emerson asserted, are struck with the fact that the old religious forms are outgrown. All young men of good sense are on the radical side. They never make haste to announce their views, but let time develop them. "One doesn't gladly volunteer any great conviction of the soul in a company where he thinks it may be disputed." Truth has already ceased to be itself, if, polemically said. "To prefer any second hand gospel is perdition of the first gospel. You cannot set whims against destinies. In the deepest sleep of conservatism is the eternal co-presence of moving intellect, each new comer standing on the head of the foregoer." The world listens with increasing impatience to any accompaniment of truth by miraculous facts. He who credits miracles does not properly realize the stupendous wonder that every moment of existence is. The right miracle is the adequateness and brilliancy of the statement which enforces acceptance.

The lecturer created a lively smiling in the audience by declaring that he liked no distinctions of men. The idea, to him, seemed ridiculous, that space and time, and light, merged together, should be called Joseph or John. The spiritual he defined as that which is its own evidence; which is self executing; which cannot be conceived not to be; which can drop us, but which we cannot drop from our existence. The teaching that shows the omnipotence of the will he called spiritual. Heaven proceeds out from the soul—not to the soul from outward things. "The personality of Bible histories interferes with religion, and converts it into mythology. We are low and ridiculous creatures enough, but the presence of the highest is in us—it needs no companion." "We should be so occupied with the eternal revelations from within that we cannot give attention to Christianity."

"You will never come to any peace of mind until you put your faith in the moral constitution of man rather than in any historical forms or dogmas."

The doctrine of idealism, he asserted, is the only one on which thoughtful men can rely. Men are as they seem. He must be strong who can hide his inclination. Wrong he defined as anything to which the response is pain. It was dodging the law of gravity. Nature is no architect or fillibuster, but sticks right to her laws in eternal gradation. Each man is his own destroyer or his own preserver.

The lecture was closed with a resume of the effect the electric telegraph would have upon religious forms. When instant comparison of the ideas of all nations become possible, everything fantastic and absurd in religion and tradition, would be voted down, the accidental would be sifted from the eternal. Mr. Emerson said that the Quakers have come nearer to the sublime history and genius of Christ than any other sect. He found in their language a certain fidelity to the spiritual which no other sect possessed. He illustrated his views upon idealism by ample and fascinating selections from Mahometan and Hindoo legends. No lecture of the course has created so marked a sensation.

HOWARD UNIVERSITY.

LETTER FROM MARY J. SAFFORD, M. D.

NEW YORK, April 5th, 1869.

WHILE in Washington a few days since, we were present at the commencement exercises of the Law School at Howard University. It marks a new era in the educational history of the colored people. The class was organized last January; it opened with nine students, and closed with sixteen—all but two colored—although twelve white students have made application, and will be admitted next term. With but few exceptions the colored students have gleaned their education since they became freedmen. All have families, and support them by their daily labor. Some are employed in the various departments, some in offices, and one is the highly esteemed private secretary of Senator P——. Hence, evenings only, have been devoted to study and attendance upon lectures.

We must acknowledge that high as has always been our estimate of the intellectual capacity of the negro, we were astonished to note what these had accomplished in so short a time. Essays were read which showed close, clear reasoning. Declamations were given with much eloquence and oratorical skill; and technicalities of law extemporaneously discussed, that would have done credit to those long familiar with a seat upon the bench. And this, from men who have only turned the pages of Blackstone twelve weeks, and who, less than ten years since, were chattels, bought and sold for a price!

Had you, dear STANDARD, twenty-five years since ventured a prophecy for this century, the fulfillment of which the scene just witnessed, you would have been branded with insanity or idiocy, rather than with that chronic infirmity fanaticism. Less than a quarter of a century has passed since their worthy Prof. Langston was refused admission to several law schools, and earnestly advised by his friends not to attempt the study, as it would doubtless prove too intricate for the comprehension of a colored man; but he persevered, and was admitted to the bar in 1854, and practiced his profession successfully till 1867, when he was appointed General Inspector of Schools under the Freedmen's Bureau which position he still occupies.

Mr. Riddle, formerly of Cleveland, is professor in the school; his name stands boldly among the few who were true to freedom's cause in the dark age of our nation's history. He added an earnest, eloquent testimony, in behalf of the progress made by the students in their studies, which he was free to acknowledge, excelled any class with whom he has ever been associated.

We noted with great satisfaction the improved condition of the colored people of Washington since we were there three years since. The colony across the Potomac, founded by Gen. Howard dots the hill-sides to their very summits. Overlooking the river, as far as the eye reaches, are snug white-washed, or painted cottages, each upon a cultivated acre, the property of the occupant, who has paid for it in ten dollar monthly instalments.

Several colored women have places as copyists in offices, two are in departments. We rejoice to note that with the stimulus of freedom and education, they aspire to and succeed well in other than menial positions.

Yours, MARY J. SAFFORD.

THE NEW RECONSTRUCTION ACT.

THE following is the full text of the act authorizing the submission of the Constitutions of Virginia, Mississippi and Texas to a vote of the people, and authorizing the election of State officers provided by said Constitutions, and members of Congress, as approved and and signed by the President:

Be it enacted etc., That the President of the United States, at such time as he may deem it best for the public interest, may submit the Constitution which was framed by the Convention which met in Richmond, Virginia, on Tuesday, the 3d day of December, 1867, to the registered voters of said State, registered at the date of said submission, for ratification or rejection, and may also submit to a separate vote such provisions of said Constitution as he may deem best. Such vote to be taken either upon each of the said provisions alone or in connection with the other portions of said Constitution, as the President may direct.

SEC. 2. That at the same election the voters of said State may vote for and elect members of the General Assembly and all the officers of said State provided for by the said Constitution, and members of Congress; and the officer commanding the district of Virginia shall cause the lists of registered voters of said State to be revised, enlarged and corrected prior to such election, according to law, and for that purpose may appoint such registers as he may deem necessary, and said elections shall be held and returns thereof made in the manner provided by the acts of Congress commonly called the "Reconstruction Acts."

SEC. 3. That the President of the United States may in like manner submit the Constitution of Texas to the voters of said State at such time and in such manner as he may direct, either the entire Constitution or separate provisions of the same, as provided in the first section of this act, to a separate vote, and at the same election the voters may vote for and elect the members of the Legislature and all the State officers provided for in said Constitution, and members of Congress. *Provided also*, That no election shall be held in said State of Texas for any purpose until the President so direct.

SEC. 4. That the President of the United States may, in like manner, as he may deem expedient, direct either the entire Constitution or separate provisions of the same, as provided in the first section of this act, to be submitted to a separate State election, in the State of Mississippi, and at the same election voters may vote for and elect the members of the Legislature and all the State officers provided for in said Constitution, and members of Congress.

SEC 5. That if either of said Constitutions shall be ratified at such elections, the Legislature of the State so ratifying, elected as provided in this act, shall assemble at the Capital of said States on the fourth Tuesday after the official promulgation of such ratification by the military officer commanding in said State.

SEC. 6. That before the States of Virginia, Mississippi and Texas shall be admitted to a representation in Congress, their several Legislatures, which may be hereafter lawfully organized, shall ratify the Fifteenth article, which has been proposed by Congress to the several States as an amendment to the Constitution of the United States.

SEC. 7. That the proceedings in any of the said States shall not be deemed final, or operate as a complete restoration thereof, until their action respectively shall be approved by Congress.

LITERARY.

STUDIES IN GENERAL SCIENCE. By Antoinette Brown Blackwell. 356 pp. New York: G. P. Putnam & Son, Publishers.

Conscientious students in the sphere of pure thought, in these days of externalism, are not numerous. The Emersons and Alcotts among men may be easily counted. Their counterparts among women, with restricted opportunities, it would be more difficult, in equal number, to enumerate. Outside of the Society of Friends, Mrs. Blackwell was a pioneer woman among regularly ordained preachers. During the period of her ministry she was not only prominent in the public view by the singularity of her position, but she was a more than ordinarily effective preacher. She was a pioneer woman also on the Lyceum platform, and in the Woman's Rights movement. Earnest, logical, and preëminently womanly, she was equalled by few, either men or women, as a platform speaker. During the past eight or ten years Mrs. Blackwell has been little before the public. Though out of sight she has not been out of mind. Inquiries have been frequent whether she had become, as is so often the case with women, after marriage, wholly preoccupied with home cares and household labors. To all such inquiries the volume before us gives answer. Though a wife, and the loved and watchful mother of several still young children, she has found time to give to the world a remarkable book, replete with metaphysical thought. It is rather our purpose to invite attention to the book than to attempt any critical analysis of it. It embraces many topics. Each separate chapter or "study" is exhaustive of its theme, though consuming relatively little space in the book. There is remarkable condensation, and each chapter gives evidence of great painstaking, and mature thought. The wonder is how such a volume could have been thought out and prepared by the author during these years of maternal cares and anxieties. This book is of the small class which will not grow old with the lapse of years.

Among the specially suggestive chapters are the studies of "The Constitution of Matter;" "Mind;" "Coördinations of Mind and Body;" "The Constitution of the Mind;" "Coördinations of Growth;" "Different Types of Mind;" "Memory;" "Language;" "Immortality;" "Selfishness a Quantitative Vice;" "Unselfishness a Qualitative Virtue;" and "Social Progress."

We have space only for a single quotation, from the chapter upon "Social Progress," pp., 330-1:

"How far personal and national characteristics are attributable to external stimuli and how far to properties pertaining to each type of mind, is still an open question. It possibly may be shown, hereafter, that of the five or six typical races of men, each is as unique in mental as in physical traits. The African is by some of his best friends believed to be the highest human type of a social and sensuous temperament. By his long suffering, his patience, docility, and teachability while in slavery—by his forbearance, magnanimity, and courage during our long war, and by his self-poise since he has become a freeman, he certainly has given high evidence of a wonderful susceptibility to some of the sublimest virtues. His hilarity, his love of music, his religious fervor, and his enjoyment of tropical warmth and harmony of color and outline, make it at least presumable that he may yet lead in a civilization of gorgeous artistic beauty, of social good fellowship, and generous fraternity, such as the world has not known hitherto. External conditions must greatly affect a child or a savage; but a cultivated man in his maturity may rise above his surroundings; and in the end, every race of men must find its inherent constitutional traits more and more potent to determine its social status. Various orders of civilization, each charming and perfect after its kind, and nicely harmonized with all the others, may yet arise in the natural course of human development in illustration of the wide variety of typical minds. Analogy certainly points in this direction, and so also do all indications derived from existing nationalities, with their peculiar broad diversities. Enough of likeness pertains to all human races to insure to each a keen appreciation of the special excellences of all the others, with a desire to emulate their preeminent gifts. To this end, there needs not only what we are now so rapidly attaining—a free intercommunication among all nations, but above all there must arise in each of the yet semi-civilized races a belief in the posibility of superior endowments of its own, awaiting only cultivation and development to enable it to be the leader of every other in the direction of its own specialties. The most barbarous peoples may yet manifest special talents, now undreamed of by either themselves or others; and if so this reserved force once awakened, will immeasurably stimulate all human progress.

"Typical differences seem also to exist in the mental natures of the two sexes. Such a distinction has been largely insisted on as an argument for keeping women within their proper spheres. Instead of allowing woman to develop any peculiar gifts which she may possess, freed from conventional restraints, a predetermined sphere has been marked out for her, and she has been rigidly enjoined to keep within its precincts. Granted the fact of her peculiar feminine gifts, this obviously is a direct argument in favor of her developing all her powers untrammeled; and finding for herself her own level in society. So only can the world attain to its highest possible advancement. Variety built upon a substratum of unity, is the order everywhere in nature."

The book is handsomely printed and very neatly bound, and in appearance is highly creditable to the publishers, Messrs. Putnam & Son.

The Atlantic Monthly for April contains four chapters of Col. Higginson's story, "An Oldport Romance;" Frederick W. Evans contributes the "Autobiography of a Shaker," and Sydney Howard Gay, an interesting article entitled "How We Grow in the North-West," from which we extract the following:

A SLAVE CHASE IN ILLINOIS.

"ILLINOIS was good hunting-ground then for Abolitionists and fugitives from slavery, as well as for other game. There was a bustle at the door one night as we sat in the common room of a little wayside tavern in a new settlement of a hundred people, and presently two men, armed to the teeth, walked in with a black man, his hands bound behind his back, between them. He was a brawny fellow, with a bright, intelligent face, who had the wit to run away from Kentucky some months before, and thought he had run far enough when he reached a free State. His master, hearing where he was, had come after him with a friend, and when he was found had only to bid him come back again. Nobody in Illinois then thought it proper to ask any questions of a white man who said that a stray "nigger" was his slave. These men tossed the poor fellow some bits of supper from their table as they would toss them to a dog, and when warmed and filled, the master condescended to explain the circumstances of the case.

This boy, he said, was his nigger. He had found him the night before, and had started that morning on their way back to Kentucky. The roads were heavy, and to get on the faster, they had travelled "tie and go," letting the negro rest himself by mounting one of the horses—the white men were on horseback—occasionally, and riding a short distance. The black was so submissive and cheerful, mounting and dismounting as he was told and, whether getting ahead or loitering behind, so obedient to call, that they were thrown entirely off their guard. But at last, as they were approaching a piece of "timber,"—a creek, generally with bluffs more or less steep, always running through the "timber" of the prairies,—the negro, being a little way ahead, drove his heels into his horse's sides, and lashing him into a run, made for the woods. The whites at once, of course, saw his purpose and started in pursuit. It was a short chase, but a rapid one. When the negro reached the edge of the bluff his master was close behind him. Without an instant's hesitation the slave threw himself from the horse and over the cliff, forty feet high and almost perpendicular, and rolled to the bottom. The other followed as unhesitatingly, for a thousand dollars' worth of "nigger" was worth the risk of a good many bruises, and no deceut white man could stand still and see a negro do what he didn't dare. Before the black could rise the white was upon him, and before the fierce struggle between them was over, and at that point when knives had flashed in the eyes of both, the other white was "counted in" in the fight, and the black at length was overcome and bound. There was no more "tie and go" for him that day, but with his hands tied behind him he trudged sullenly along, led captive by a rope at his master's saddle-bow.

"And now, Jim," said his master, as he finished his story, "are n't you sorry for what you done?"

The prisoner raised his head and looked upon the jury,—four boys fresh from Massachusetts, who had never given a serious thought to slavery till they stood face to face with it here in this man who had only a few hours before had that desperate fight for life and freedom,—he looked upon the jury, and said, "No, massa!"

"What!" screamed the Kentuckian, jumping from his chair, and striding across the room with a threatening gesture; "are n't sorry! You black rascal you; are n't sorry! Why! did n't I always treat you well? Did n't you always have enough to eat and to wear? Was n't I always a good master?"

"Yes, massa."

"And you are n't sorry? A year ago you ran away from a good home; and to-day, when I'm taking you back to it, you tried to escape and I only secured you at the risk of my life. My God! and you are n't sorry!"

"No! massa; and I'll do it agin if I gits a chance!"

They started on their homeward journey in the morning, the negro secured as before. In the course of the day, however, he contrived to slip out of his bonds and, with better luck than the day before, escaped and eluded re-capture. How he contrived it we never learned, but for days afterward we heard of the two Kentuckians in the next town hunting for and cursing the ingratitude and cunning of a runaway "nigger." But they never found him

To be sure one needn't have gone to Illinois thirty or twenty or even a dozen years ago, to see a slave-hunt. It was only in 1855 that Anthony Burns was led through the streets of Boston, under military escort. Thank God all that is over now!"

Harper's Monthly for April opens with an illustrated article by Jacob Abbott on "The Freaks of Lightning," which relates many curious examples of the effects of electricity, shows how this wonderful agent has been the innocent cause of many strange superstitions, indicates places of safety in a thunder shower and explains the mysteries of the water-spout. The two other illustrated articles are "An Artist in Alaska," and "The Great South American Earthquakes of 1868." Justin McCarthy continues his acceptable story "My Enemy's Daughter;" and there is the usual variety of other stories. An article on "Woman's work and Wages," by Hettie M. Cammon contains some excellent advice, and Mr. Curtis gives the following excellent paragraph:

"And if ever the Easy Chair has persuaded a woman to listen, let her understand that, whether she votes or not, she has an immense power in society—a power all the more dangerous because irresponsible. If only women would refuse to be treated as goddesses and slaves—if they would despise the costly vanities, the gilded indolence, the criminal extravagance, in which they are content and proud to be involved—if they would scorn the senseless rivalry of waste, and be brave enough to be intelligent, prudent, and frugal—if they resolutely declined to be deaf and dumb and blind as the necessary and natural consequences of their 'dependence,' and of their 'inferiority of sex,' and asserted the rights and fulfilled the duties of equally responsible moral beings with men—the starving mother with her child would rise from the floor in the Isle of Dogs, with a new life and an immortal hope; the mad husband would return with the clear eye of health; the desolate isle itself would begin to smile; 'Friend Edwards' would feel his occupation going; and Fra Diavolo would gradually cease to make and execute the laws."

The readers of *The Tribune* from 1857 to 1863 will welcome the reappearance, in a handsomely printed volume of the brilliant articles contributed to the editorial columns of that journal by Charles T. Congden, Esq. Mr. Congden's editorials, written hastily as the emergency of the passing day required, always vigorous and interesting, and often irresistably humorous, added largely to *The Tribune's* readers, and widened the sphere of its influence. They will in this convenient and attractive form be re-read by many who have once enjoyed them in *The Tribune*, and will doubtless gain many new readers. The volume contains four hundred and six pages. It is well printed, and neatly bound. The introductory chapter is by Horace Greeley. It is published by Mr. J. S. Redfield, 140 Fulton street, under the title of *Tribune Essays*.

The National Temperance Almanac for 1869, a neatly printed pamphlet of sixty-four pp., compiled by J. N. Stearns, and published by the National Temperance Society, 172 William street, in this city has, we understand, met with a very large sale. It contains in addition to the calendar and Astronomical calculations, important statistics of intemperance; lists of the various Temperance organizations, National, State, and city; temperance anecdotes, stories, illustrations, etc. *The Almanac* is one of the most useful of the many excellent publications issued by this Society.

Merry's Museum for April contains its usual variety of amusing and instructive stories, with "Aunt Sue's Scrap-Bag, Puzzle Drawer," and Merry's Monthly chat with his friends. Louisa M. Alcott writes of "The Little Boats" and teaches a beautiful lesson of faith, hope, and patience which old and young may profit by. No magazine can be dull which numbers Miss Alcott among its contributors.

The Publisher, H. B. Fuller, announces that he will send a Specimen Number, with Premium List free, to any one who wishes to examine the Magazine, and will send his address. We shall be happy to receive subscriptions for *Merry's Museum* and THE STANDARD, the two to old or new subscribers for $4.00 per year.

The Children's Friend for Fourth Month (April), a monthly magazine designed especially for the young people of the Society of Friends, but well adapted to the wants of youthful readers generally, is an excellent number. It presents a very interesting variety of short prose articles, good selections of poetry, and sundry pleasing illustrations. *The Children's Friend* is well edited by Esther K. Smedley, and is published at Westchester, Pa.

HISTORY OF A THREEPENNY BIT is another of the series of excellent temperance stories for children which the National Temperance Society of New York are publishing. The hope of the temperance reform is in the right education of children. Let such books be multiplied that they may be early taught to "touch not, taste not, handle not" the unclean thing.

BEFORE THE THRONE; *or Daily Devotions for a Child*, is the title of a neat little volume of 123 pp., containing brief selections from the Bible, choice pieces of poetry and short prayers arranged for successive days of the week, and for other special occasions. It is printed in good type, with plain but substantial binding. M. W. Dodd 506 Broadway, Publisher.

Our Young Folks for April contains excellent contributions from Mrs. Aggasiz, Mrs. Diaz, Rev. E. E. Hale and others. Mr. Aldrich's "Story of a Bad Boy," which is so deservedly popular, is a revelation of the mischievous adventures of boy life. His account of the demoralization in school, just before the "Glorious Fourth" is a picture of school-life which will be readily recognized.

The *American Phrenological Journal* for April contains the first of a series of papers on "The Planchette Mystery," in which it is stated: "That Planchette does sometimes write things of which the person or persons under whose hands it moves never had the slightest knowledge or even conception, it would be useless to deny."

Mr. C. S. Francis, No. 3 Astor Place, has just published a new edition of Mrs. Child's *Progress of Religious Ideas* in three volumes, price $3.75. This valuable work has been for some time out of print, and Mr. Francis will confer a favor upon many who will be glad of the opportunity thus presented to add it to their libraries.

RECEIVED.

FISHING IN AMERICAN WATERS. By Genio C. Scott. With one hundred and seventy illustrations. 484 pp. New York: G. P. Putnam & Son.

TWENTY-FIRST ANNUAL REPORT OF THE INSPECTORS OF STATE PRISONS OF THE STATE OF NEW YORK. 288 pp. Albany: Charles Van Benthuysen & Son.

TWENTIETH ANNUAL REPORT OF THE INSPECTORS OF STATE PRISONS OF THE STATE OF NEW YORK. Albany: C. Van Benthuysen & Son.

ANNE SEVERIN. By Madame Augustus Craven. 411 pp. New York: G. P. Putnam & Son.

The London Quarterly Review for January, 1869.

THAT BOY OF NORCOTT'S. By Charles Lever. With Illustrations. 73 pp. New York: Harper & Brothers.

ART.

The galleries of the National Academy of Design were crowded on Tuesday evening last, on the occasion of the "private view" of the Thirty-fourth annual spring exhibition of pictures by members and associates of the Academy. Viewing the pictures to advantage in such a throng was quite out of the question. We shall take another occasion to look at, and to say something of the pictures. As a whole we judge the exhibition to be superior to most, perhaps inferior to some, which have preceded it.

It has been reported that Mr. Taylor, of 585 Broadway, was about to remove up-town, in the general movement in that direction. This we have occasion to know is a mistake. He has purchased the property he occupies, and has no intention of moving. Indeed, he considers his present location *central* and desirable.

His place is daily thronged with first-class customers, and they get there what they go for and expect—viz., *first-class edibles*, served in a *first-class* way. Indeed, his saloon is one of the few places where one can feel sure of getting pure and reliable articles of food and drink at a reasonable price. Mr. Taylor seems to take pride in sustaining the deserved reputation that Taylor's Saloon has always borne. At this moment all the delicacies of the season may be found in profusion on his tables.—*Independent.*

TO ALL IN WANT OF HELP.

THE undersigned being well acquainted with the wants and condition of the Freedmen of Washington, D. C., would like to secure compensating labor and homes for men, women and children from the North.

Persons wishing help, will please enclose the money necessary to pay the fare and $1.00 for office fees.

Refer to E. M. Davis, Philadelphia, Hon. S. J. Bowen, Mayor of Washington.

G. F. NEEDHAM,
435 Massachusetts Avenue.

I recommend all who want help to write to Needham. He is impelled to do what he offers to, from the interest he has in the freed people.

E. M. DAVIS.

tf.

Special Notices.

PHOTOGRAPH OF JOHN G. WHITTIER.

We have completed arrangements which enable us to offer, as an additional premium for new subscribers, a life-like, handsomely finished, medium sized photograph of JOHN G. WHITTIER. It is of the same size, and in the same finished style, as that of Mr. Phillips, and by the same artist, Mr. Augustus Marshall, 145 Tremont street, Boston. As a photographer, Mr. Marshall is equalled by few, and surpassed by none in Boston, or elsewhere. Each photograph will be accompanied by Mr. Whittier's autograph. We doubt not that many of our readers, by whom everything from Mr. Whittier's pen is fondly treasured, will be glad to avail themselves of this favorable opportunity to obtain a recent and truthful likeness of him. It is the best we have ever seen of him, and will, we have no doubt, give excellent satisfaction to his numerous friends.

To any one who will remit to us for two new subscribers, one year, ($6), or to any old subscriber, remitting also for one new subscriber ($6), we will send post paid a copy of the excellent photograph of Mr. Whittier.

To any one remitting for three new subscribers, ($9), or renewing, and remitting for two new subscribers ($9), we will send one copy of the photograph of John G. Whittier, and one of Wendell Phillips.

SPECIAL PREMIUM.—PHOTOGRAPH OF WENDELL PHILLIPS.

WE have arranged to offer as a premium for subscribers for THE STANDARD a life-like, beautifully finished, medium sized photograph of WENDELL PHILLIPS, made for us by a distinguished Boston artist. We have had many calls for photographs of Mr. Phillips, suitable for framing, which we have hitherto been unable to supply. We have at last a likeness of him which we pronounce eminently satisfactory, and which we think will prove to be so to his many friends by whom it will be desired. Each photograph will have also Mr. Phillips' autograph. To all our subscribers who renew their own subscriptions and remit for one new subscriber ($6); or to any one who sends us the names of two new subscribers for one year ($6), we will forward, post paid, a copy of Mr. Phillips' photograph, the retail price o which is $2.50.

WE will send post-paid, to any one renewing a subscription for THE STANDARD and sending one new subscriber ($6); or remitting for two new subscribers ($6), a copy of ANNA E. DICKINSON'S new book, 301 pages, just issued by Messrs. Ticknor and Fields, entitled "WHAT ANSWER?" As with her voice, so with her pen, Miss Dickinson pleads eloquently the cause of the stil oppressed colored people. The story is one of thrilling interest, characterized by a noble purpose and high moral tone. It deserves, and will doubtless achieve, a wide circulation. Our premium offer puts it within easy reach of thousands.

WE continue to offer to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6); either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters," 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's Romance of the Republic, 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court, 498 pages—price $2.50.

Advertisements.

WILL BE ISSUED,

April 25th,

THE WOMAN'S ADVOCATE FOR MAY,

CONTAINING PARTS I. & II.

OF

"SISTER ANNE'S VOCATION."

A beautiful story by Miss Nora Perry; with a great variety of other interesting matter.

THE WOMAN'S ADVOCATE numbers among its regular contributors Frances Dana Gage, Antoinette Brown Blackwell, Samuel J. May

Miscellaneous Department.

THE NOBLE REVENGE.

Ode to the United States of America.

BY F. T. PALGRAVE.

O BRIGHT and single moment when
The clouds above us part, and men
Behold some golden goal on high
Shine graspable within the farthest sky;
Onward and upward! Then they close
On the dull laggard's eye, and bar advance,
And bid him doze:—
Our chance we have had, and lost it:
But others have their chance!

It may be in some doubtful fight,
Courage to see and choose the right;
Or, leading some assault past hope,
To tread with even step the gun-crown'd slope;
Or 'gainst some giant falsehood's head
Before the whole world to stand forth, alone,
And strike it dead;
Or, for some wrong wrought on us,
By pardon to atone.

And e'en in England's later years
Of unstrung nerves and foolish fears,
While hoarse-lunged prophets trade in woe,
And grumblers echo with *It must be so*,
And every grinning gossip's glass
Perks up for spots, not light, the sun to view,
O'er that mean mass
Some few have dared to tower,
And greatly hope and do.

And often so
It is with nations. As when one fair land
Saw, North and South, her bright-eyed myriads stand,
Saw herself rent in twain by matricidal hand:
Though both were gallant, though
High deeds on either side were wrought,
Yet one for self, and one for mankind fought.
And when war's lurid cloud
From the blue skies had pass'd,
The golden eye of life
From heaven shone bold and free
On white-robed Victory,
And the Right won at last.

—But she, the mother-land, that erst
Those swarms in her full hive had nursed,
Watch'd sneering, the enormous fight,
Or wished the drones success, with blinded spite,
Or hailed with jealous pettiness
Each bloody field that drank her rival's strength
And left them less
Till, in the cause that triumph'd
She acquiesced at length.

So those who wrote, and those who spoke;
But underneath that servile yoke
The dumb, deep-beating, genuine heart
Of England would not crouch, but smiled apart,
Knowing the right at last must be;
Nor waver'd in her faith while the long march
Swept towards the sea;
Nor when the whole world's martyr,
The headstone of your arch,

Fell, for his work below was done;
England has no nobler son!
Now, by his blood, and by his name,
He calls you to be worthy of your fame:
Another trial hour is now;
Now o'er the main she looks with eager glance
And bended brow:
Our chance we had, and lost it!
But you have yet your chance!

O men who won!
O other larger England, saved, and free:
Forget the error past, past jealousy!
With your true blood our true blood beats across the sea,
Let what is done be done;
The two great hearts in one unite;
Revenge our blindness by your clearer sight.
Victors in freedom's fight,
Another conflict see,
An upward-flashing path
To win a new renown,
Crown'd with the greater crown
Of magnanimity!

EDUCATION FOR WOMEN.

BY E. M. POWELL.

IN a lecture on the education of girls, Ruskin says: "Speaking broadly, a man ought to know any language or science he learns, thoroughly, while a woman ought to know the same language or science, only so far as may enable her to sympathize in her husband's pleasures, and in those of his best friends." Farther on, he says: "I tell you that this is to me quite the most amazing among the phenomena of humanity. I am surprised at no depths to which, when once warped from its honor, that humanity can be degraded. But this is wonderful to me—oh, how wonderful! to see the tender and delicate woman among you, with her child at her breast, and a power, if she would wield it, over it, and over its father, purer than the air of heaven, and stronger than the seas of earth—nay, a magnitude of blessing which her husband would not part with for all that earth itself, though it were made of one entire and perfect chrysolite:—to see her abdicate this majesty to play at precedence with her next door neighbor!"

Wonderful! is it? But not so strange as that Ruskin does not see that "as men sow, so shall they reap." This tender and delicate woman, who abdicates the majesty of true womanhood and stoops to play at precedence with her neighbor, has probably been taught the sciences and languages only so far as to enable her to sympathize in her husband's pleasures! But this is not education. The hungry child on the sidewalk stops to enjoy the savory odors that come from the rich man's kitchen, or perhaps steals in and gathers up the crumbs that have fallen from his table; but we should not therefore call him well fed, nor should we expect from him the physical vigor of one whose bodily needs had been satisfied. Neither can we call one educated who knows only the alphabet, however thoroughly, of the sciences and languages, or one who knows superficially much more than the alphabet. Nor need we wonder that such are not conscious of their birth-right, nor that they stoop to littlenesses of behavior that belong to childhood.

Education of girls in the past has been so superficial and incomplete as to have produced comparatively feeble results. It is true that the ability to read and write is the key to the acquisition of all knowledge, and this has long been in the hands of women. But it is not enough to place a magic key in the hands of a child and say, "my dear, this key will unlock the doors to all the treasures in the world," and then leave him to find the doors as best he can. And if this letting-alone is precluded by the assurance that, splendid as these treasures are, they only win for the finder the opprobrious titles of "strong-minded" and "blue-stocking," of course the young girl, who is sensitive to ridicule, comes to think that the treasures are not worth the pains of striving for, and she is satisfied with little more than the key itself. Instead, she seeks satisfaction in things that pertain to the outward woman, and when she comes to the years in which to use her "power, purer than the air of heaven, and stronger than the seas of earth," she knows nothing about this power, and is well prepared to stoop to the game of precedence with her neighbor. Every woman who, under favoring circumstances, has found the doors to the treasuries of knowledge, and has gone in and possessed herself of these imperishable riches, must feel mingled sorrow and indignation, that all these years her sex has been robbed of its birth-right, and the world defrauded of the beneficent influences.

Every reason that is urged for the thorough education of the young man, bears with equal force upon the young woman. "Knowledge is power" for man; so is it for woman. Education, in its broadest sense, makes man a better workman, a worthier citizen, a nobler father; so education ennobles woman and all her relations. Between the alphabet and the limit of human powers there is no point at which man may say to woman, "thus far and no farther." Since she has learned to read, much to the astonishment of Turks and some Christians, the barriers of public opinion have slowly yielded, and there are signs of promise that before many years they will have disappeared entirely, and that there will be no recognition of sex in the provisions for education. Not many years ago, the public schools of Boston were open to girls only in the summer time, when their brothers were away at work. Next year the Cambridge University in England will admit women to all its privileges. This is a great change. In our own country there is a rapidly growing interest in this subject, and colleges for women are multiplying, and long-established schools are beginning to open their doors. From this time forth, the supply of opportunities will be proportionate to the demand, and from this time, the responsibility for their right use, will rest mainly with women themselves. It is not wise to dwell sorrowfully and indignantly on the past; it is better to thank God for all good changes, and make haste to improve the golden hours of coming days.

One relic of the "barbaric age," which ought immediately to be put away, is the idea prevailing among girls, that to be in school after the mature age of seventeen, is a violation of their "inalienable right to liberty and the pursuit of happiness." It is pitiful to hear the spoiled children of wealth and fashion, these fruits of the past, these babes in development, who might command every advantage, bewailing the unhappy destiny that keeps them in school at sixteen. They are weak—it would be shocking to be strong! They are near-sighted; they refuse to have their vision extended beyond the worthless pleasures of "society," to the enduring joys of the soul. They do not catch the signs of the times, so they do not realize that every year the charms of weakness and ignorance and dependence are growing less potent, and that the time is coming, when such as they will be called the "foolish virgins." Then, the freshness of youth gone, their lamps dim or empty, it will be too late to enter into the full possession of the rich inheritance prepared for every child of God. Neither do these foresee the increased responsibilities of women in the future. Women are feeling more and more their right and duty to share the privileges and responsibilities of citizenship; men are coming to feel the justice of their claim, and perhaps it is not too much to say, that they are beginning to acknowledge that women who rule beneficently in the home and social circles may also prove to be wise and just administrators of State affairs. There is enough of ignorance and pedantry already employed in public service. Let women see to it that when they are called to this kind of work, they go complete women, with all their powers well trained and at command.

Those who are now engaged in the advanced education of young women, have much embarrassment from the preparatory teaching of girls. When they have gone beyond the first requirements of all schools, having in view but two or three years of study at most, they choose here and there a subject that they deem it necessary to have some knowledge of, and in this way they become superficially acquainted with many things. But there is little mental training to be gained in study, without thoroughness; and without a plan and a purpose. The whole system of education for girls needs to be reconstructed and placed upon a broader and deeper basis. Let parents, whose dearest interest it should be to have their daughters truly educated, join hands with their instructors and raise the standard of their education. Let them so combine intellectual with physical training, that from year to year they shall grow in bodily and mental grace and vigor, and at last be prepared to bless both home and society by their presence.

Yes, the world needs strong-minded women. This appellation must be redeemed from the reproach that has gathered about it, and stand for its legitimate meaning. The strength of the strongest man is most powerful when combined with delicacy; so will the delicacy of true womanhood be most effective when it graces strength. There are yet those who blindly cling to the prejudice that completer education will transform the very nature of woman, and unfit her for the duties of domestic life. They are blind indeed who do not see what are the tendencies of those who are only superficially taught. It is such who have gained for vanity the name of woman; it is such who have no aim but to be lifted into Dr. Holland's "consummate life;" it is such who having been thus lifted up, shirk the responsibilities of the position, and leave house and children to the care of servants; it is only such to whom the ideal home is impossible. The laws of woman's nature are fixed; she is made in the image of God. We need not fear to develop all her resources. That which in her nature is planned—

"To warn, to comfort and command,"

will be more effective to warn, more sweet to comfort, more powerful to command. Truly educated, she will bring to her father's house, or to her own home, a mind so richly stored, and a heart so attuned to the Divine laws that she can be happy without the appliances of wealth; and her guests shall hardly miss the "purple and fine linen" in the delight of her presence. Truly educated, she will have learned that high as sculpture is, no artist is called to so exalted a work as she, if she is appointed to motherhood.

Truly educated, conscious of her high calling, all that is vain and unworthy in social intercourse will disappear before her approach; her home will grow to be a temple of the living God; her hand will be stretched out to purify and exalt the State.

O it will be good for the world, when all its women are as delicate and pure and strong as Womanhood itself.—*The Woman's Advocate for March.*

ANCIENT COINAGE.

IT is too late to discover where money was first coined. The idea of giving pieces of gold and silver a government stamp to indicate their fineness and weight is, to us, simple enough, but this idea seems to have escaped all the earlier nations of antiquity.

It has, indeed, been claimed for the Chinese that they have always had some sort of coined money, and that at an early period they had coins of gold and silver, as well as of lead, iron, and copper. If there ever was such a coinage in China, it completely disappeared long ago. The only native coinage they now have is of copper. The pieces called by Europeans *cash*, one thousand of which are equal to a Chinese ounce of silver, are their only coins. These are issued from the mint threaded on strings containing a thousand, divided by knots into hundreds.

The Egyptians came no nearer to a coinage than to have a currency of rings of gold and silver; and this species of money is still in use in Sennaar and the neighboring countries. The first coined money known in Egypt was introduced by the Persians.

The merchants of Assyria and Babylonia, too, were content to weigh their gold and silver. At any rate, no coin, or trace of a coin, of theirs has been found. But clay tablets have been discovered in great numbers, on which grants of money are specified by weight.

If the Phœnicians had been the inventors of coining, the Jews would most certainly have learned the art from them. But the Jews derived their first knowledge of coined money, during their captivity, from the Persians. The Persians borrowed the invention from the Lydians, who, as Herodotus tells us, were the first nation to introduce the use of gold and silver coin, and the first who sold goods by retail.

The Greeks coined silver, according to one account, nearly nine hundred years before our era, and the Greek colonies in Italy used coin long before the Romans gave up the custom of paying out their copper by weight.

The first copper was coined at Rome, as the date is given, B. C. 580; and a silver coinage was introduced about three hundred and ten years later. Still later by some sixty years (B. C. 207), Rome was blessed with a currency of gold, in addition to its silver and copper.

The new States founded on the ruins of the Roman Empire had each its own system of coinage, or oftener its own coinage without any system. Even where the old names of coins were retained, the coins had quite another weight and fineness, and the weight and fineness were continually changing.—*Oliver Optic's Magazine.*

OUT OF THE GROUND.

BY MARY E. DODGE.

A GLOW in the sunshine,
A pulse in the air,
A something of gladness—
We cannot tell where;
Blue, born of heaven,
Filling the sky;
A laugh in the brooklet
Hastening by;
A stirring of insects
Waking the wood;
Prayer breathed in secret:
"God, thou art good!"
Little birds humming;
Joy all around—
The flowers must be coming
Out of the ground!

They're coming! They're coming!
Daffodils sweet—
Hear the grass whisper
Under our feet!
Telling of daisies,
Telling of clover,
Telling of beauty
All the world over!
Looking up brightly
Where the sun shines,
Sending a message
Up to the vines:
"Wake from your slumbers,
Summon your powers,
Put forth your tendrils:
They're coming—the flowers!"

They're coming! They're coming!
'Tis writ on the air,
In incense and harmony
Breathed everywhere!
Winds murmur no longer
Their woe to the pines—
Can spiders be spinning
Their gossamer lines?
Blue-birds are darting
The branches among,
Wild with a pleasure
Only half sung.
Herd-bells are tinkling—
Moonie, the cow,
Crops the young grasslets
Emerald now.
High on the roof-top
Sparrows look forth,
Watching for travellers
Flying to north—
Twittering sparrows!
Blithesome and true,
You never left us
All winter through.
Brave little sparrows!
No tempest lowers—
Blest is your waiting:
They're coming—the flowers!

They're coming! They're coming!
The beautiful throng,
To soothe us and cheer us
The whole summer long.
By brook and in meadow,
Woodland and glade,
Through moonlight and starlight,
Sunshine and shade,
They're creeping, they're springing,
They're climbing the hill,
They're twining and clinging—
Though under ground still.
The blue-birds have called them—
(Praise God for it all!)
They have heard, and already
They answer the call!

O Snow-white and Purple,
Pink, Yellow and Blue!
Lie close to their hearts
Till the day they come through.
O spirit of Beauty!
Spirit of Grace!
Still bide ye above them
Watching the place.
Fragrance and Loveliness!
Still hover near,
Soon shall your hosts
In their glory appear.
Surely the Spring-time
Is crowning its hours—
They're coming! They're coming!
The beautiful flowers!

—*Hearth and Home.*

ONE of those peering fellows who are always finding out people's peculiarities asked Henry Ward Beecher if he made special preparation during the week for his pulpit services. Mr. Beecher replied: "Well, no. I don't ask my bread or beef what it is going to do for me when I eat it. They go into the stomach, and are made into muscle, and nerve, and blood, without my watching the process. So I read and see, without my asking what my reading and seeing are going specially to do. I make my sermons in this way: When, in the course of reading or thinking, some object outlines itself before me, especially adapted to pulpit use, I make memoranda of it, and put them in a drawer that I have. Then on Sunday morning, about half an hour before service, I open this drawer and take them all out and spread them before me, and choose the one which I am in the best mood to preach. At five o'clock in the afternoon I do the same for my evening sermon. This is not the best way for a great many, but I have found it best suited for me, and every man must determine for himself the mode through which he can obtain the highest success."

"RELIGION," says Channing, "has been made a separate business and a dull, unsocial, melancholy business too, instead of being manifested as a truth which bears on and touches everything human as a universal spirit, that ought to breathe through and modify all our desires and pursuits, all our trains of thought and emotion."

GOD AND THE SOUL.

BY ANGELUS SILESIUS.—1620.

THE soul wherein God dwells—
What church can holier be?
Becomes a walking tent
Of heavenly majesty.

How far from here to Heaven?
Not very far my friend,
A single hearty step
Will all thy journey end.

Though Christ a thousand times
In Bethlehem be born,
If he's not born in Thee,
Thy soul is still forlorn.

The cross on Golgotha
Will never save thy soul,
The cross in thine own heart
Alone can make thee whole.

Hold there! where runnest thou!
Know Heaven is in thee,
Seek'st thou for God elsewhere,
His face thou'lt never see.

Ah, would thy heart but be
A manger for the birth,
God would once more become
A child upon this earth.

I don't believe in Death,
If hour by hour I die,
'Tis hour by hour to gain
A better life thereby.

Go out—God will go in;
Die thou and let Him live,
Be not, and he will be;
Wait and He'll all things give.

O, shame! A silk-worm works
And spins till it can fly,
And thou, my soul, wilt still
On thine old earth-clod lie.

HOME LIFE.—We lead so regular a life that it is scarcely possible to be ill. We rise at eight, and I often walk till nine, when the bell rings for mass, to breathe the fresh air in the woods; after mass we dress, bid each other good-day, return and gather orange-flowers, dine, and work or read till five. Since my son's absence, I read to save his little wife's lungs; I leave her at five, and return to those delightful groves, with a servant who follows me: I take books with me, change my route, and vary my walks; from a book of devotion I turn to one of history, this creates a little change; I think of God, and his over-ruling providence possesses my soul, and reflect on futurity; at length, about eight o'clock I hear a bell. This is the summons to supper. I prefer this life infinitely to that of Rennes; is it not a fit solitude for a person who should think of her salvation, and who either is or would be a Christian? In short, my dearest child, there is nothing but you that I prefer to the tranquil repose I enjoy here; for I own with pleasure, that I would willingly pass some more time with you if it pleased God.—*From the new edition of Madame de Sévigné's Letters, published by Roberts Brothers.*

THE GREAT TELESCOPE AT CHICAGO.—The University of Chicago possesses one of the largest telescopes in the world—perhaps the largest.

The destined work of this wonderful telescope is to make, in connection with the nine chief observatories of Europe and America, an entirely new catalogue of 250,000 stars, determining the right ascension and declination of each particular star; so that by observing its position, astronomers may, in far off ages, be able to pronounce authoritatively on its motion, and to declare in what direction it has proceeded through the illimitable voids. At this moment it is slowly and silently performing its sublime work, and furnishing those far-off astronomers the data upon which to base their calculations respecting that mighty problem, the direct motion of the sun through space. When this is solved, data will also be abundant for locating the position of the great central sun, around which millions upon millions of other suns, popularly denominated stars, do in all probability revolve. The great work being divided among the ten principal observatories of the world, will make the share of it falling to the Chicago Observatory 25,000 stars—upon each one of which the most careful observations will be made and recorded. It will require about ten years to accomplish this stupendous work, and when it is done we may expect some most important astronomical discoveries.

MAY EVENING.

BY WILLIAM CULLEN BRYANT.

THE breath of Spring-time, at this twilight hour,
Comes through the gathering glooms,
And bears the stolen sweets of many a flower
Into my silent rooms.

Where hast thou wandered, gentle gale, to find
The perfumes thou dost bring?
By brooks, that through the wakening meadows wind,
Or brink of rushy spring?

Or woodside, where, in little companies,
The early wild flowers rise,
Or sheltered lawn, where, 'mid encircling trees,
May's warmest sunshine lies?

Now sleeps the humming-bird, that, in the sun,
Wandered from bloom to bloom;
Now, too, the weary bee, his day's work done,
Rests in his waxen room.

Now every hovering insect to his place
Beneath the leaves hath flown;
And, through the long night hours, the flowery race
Are left to thee alone.

O'er the pale blossoms of the sassafras
And o'er the spice-bush spray,
Among the opening buds, thy breathings pass,
And come embalmed away.

Yet there is sadness in thy soft caress,
Wind of the blooming year!
The gentle presence, that was wont to bless
Thy coming, is not here.

Go, then; and yet I bid thee not repair,
Thy gathered sweets to shed,
Where pine and willow, in the evening air,
Sigh o'er the buried dead.

Pass on to homes where cheerful voices soar
And cheerful looks are cast,
And where thou wakest, in thine airy round,
No sorrow of the past.

And whisper, everywhere, that earth renews
Her beautiful array,
Amid the darkness and the gathering dews,
For the return of day.

Appleton's Journal.

PROFESSOR HENRY VON SYBEL, the eminent German historian, says, in one of the last numbers of his *Review*, that no "finer historical productions appeared in the last decade in the literature of any country than those of John Lothrop Motley."

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TESTIMONIAL OF THE

CONFERENCE

OF THE

INTERNATIONAL SANITARY COMMISSION

AT THE EXPOSITION UNIVERSELLE, PARIS, 1867.

"IN THE NAME OF THE CONFERENCE OF ASSOCIATIONS FOR THE RELIEF OF WOUNDED SOLDIERS AND SAILORS,

"I have the honor to inform you that a MEDAL has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.

PARIS, September 8th, 1868.

COUNT SERURIER, Commissioner General of the International Exposition, President of the Conference.

COUNT G. de CHABOLY, T. GAUVIY, } General Secretaries.

To Monsieur Hudson."

E. D. HUDSON, M D., 696 BROADWAY, N. Y.

Specialty of Mechanical Surgery, and Artificial Legs and Arms.

21—tf

THE NATIONAL ANTI-SLAVERY STANDARD.

VOL. XXIX. PUBLISHED EVERY SATURDAY.

AARON M. POWELL, EDITOR.

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MRS. LYDIA MARIA CHILD, in a letter accompanying a remittance for THE STANDARD, writes as follows:

WAYLAND, MASS., Feb. 1, 1868.

AARON M. POWELL—*Dear Sir*—Inclosed is $3 00, our yearly subscription for THE STANDARD. Money cannot pay for the privilege of having a paper that speaks the truth boldly, without fear or favor, alike unfettered by sect, and untrammeled by any political party. Such a paper was never more needed than at the present time and I am thankful to see that so many friends rally to its support. Yours, cordially,

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